

RESTITUTION
of Decayed Intelligence,
IN
ANTIQUITIES:

Concerning the most noble; and renowned *English* Nation.

By the study, and travel of R. U.
Dedicated unto the Kings most excellent Majesty.



Nationum Origo.

LONDON, Printed by T. Newcomb for *Josuah Kirton* at the
King's Arms in St. Paul's Church-yard. 1653. *L*

RESTITUTION



of decayed Intelligence

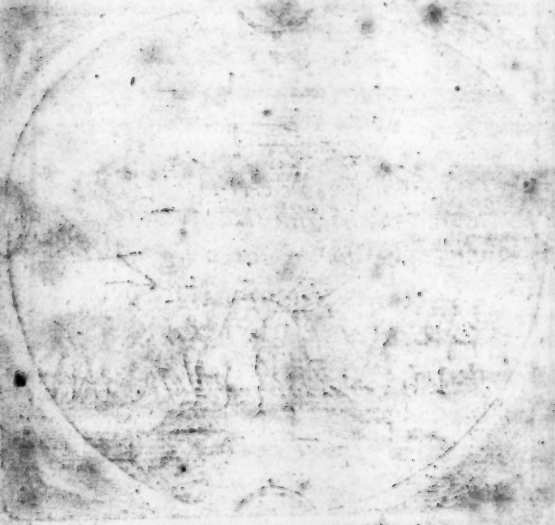
IN

NATIONS

Concerning the most noble, and renowned English Nation.

By the Lady, and Widow of R. II.

Dedicated unto the Kings most excellent Majesty.



Nationis Origo.

LONDON Printed by T. Worsam for Iohn King at the
King's Arms in St. Pauls Church-yard. 1633.

TO THE KINGS MOST
EXCELLENT MAJESTY,

JAMES

By the grace of God

King of Great BRITAIN,

France, and Ireland, defender
of the faith.



Having now ended this my
travail in Antiquities,
chiefly concerning the
noble English Nation:
and considering that your Majesty is
descended of the chiefest blood-Roy-
al of our ancient English-Saxon
Kings, I trust I may with the more
reason make Dedication thereof un-
to the same your most excellent Ma-
jesty. And albeir it be not of so

A 2

great

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great worth (in regard of the well
doing thereof) as to the great wor-
thiness of your view is requisite,
other means have I none to remedy
such defect, then in all humility to
make intercession: That it may not-
withstanding be favourably accep-
ted, and not seem displeasing in your
Majesties learned, and judiciall
sight.

And thus not presuming to be
farther tedious, In all humble duty
I take my leave, desiring Almighty
God (as in my daily prayers I hold
my self obliged) to be your Maje-
sties ever Protector.

Your Majesties

Most humble, and dutiful Orator,

RICHARD VERSTEGAN.

To

To the most noble and renowned English NATION:

And
*Especially to the studious, and lovers of
Antiquity, that concern the same.*



Be it it may seem unto
some a rash, and unadvised
attempt, that after so ma-
ny the great and worthy
labours of our learned An-
tiquaries, a new work under the name of
*A Restitution of decayed intelligence, in An-
tiquities concerning our Nation*, should now
be presented unto publick view, yet when
it shall have pleased the courteous Reader
to have considered of the Contents of the
Chapters, I trust he will see that the ensu-
ing matter will be answerable to the fore-
going title; much of it being so extraor-
dinary, and unwonted, that perhaps not
any (especially of our Nation) hath
thereof written before,

I know I have herein made my self sub-
ject unto a world of Judges, and am likest
to receive most controlement of such as

The Epistle

are least able to sentence me. Well I wote that the works of no writers have appeared to the world in a more curious age then this, and that therefore the more circumspection, and wariness is required in the publishing of any thing that must endure so many sharpe sights, and censures. The consideration whereof, as it hath made me the more heedy not to displease any, so it hath given me the less hope of pleasing all.

Men are naturally desirous to know their descents.

The thing that first moved me to take some pains in this study, was, the very natural affection which generally is in all men to hear of the worthiness of their Ancestors, which they should indeed be as desirous to imitate, as delighted to understand.

Secondarily was I hereunto moved, by seeing how divers of divers Nations did labour to revive the old honour and glory of their own beginnings, and Ancestors, and how in so doing they shewed themselves the most kinde lovers of their natural friends, and Countrymen; observing therewithal, how divers of our English writers have been as laborious, and serious in their discourses of the Antiquity of the Britains as if they properly appertained

ned

ned unto English men; which in no wise they do, or can do, for that their offsprings, and descents are wholly different.

Yet would I here be very loath that any man should so far mistake me, as to think that I impugned the praise of the praise-worthy *Brittains*, seeing Antiquities school hath taught us many lessons of the greatness of their very ancient, and honorable fame: and that their glorious King *Lucius* must have the precedence of all the christned Kings of *Europe*, for being the first whose Diadem was brightned with the heavenly gleams of sacred Christianity.

This then is it I say, that sundry of our *English* writers are found to stand so much upon the descent of the *Brittains*, as if it were a thing that indeed meerly concerned the original, and honour of our *English* Nation. Whereby, and through the lack of due distinction between the two Nations (an oversight which the *Brittains* in their account of us will never comit) our true Original, and honourable Antiquity lyeth involved, and obscured, and we remaining ignorant of our own true Ancestors, understand our descent otherwise then it is, deeming it enough for us

to hear that *Entai*, and his Trojans the supposed Ancestors of King *Brute*, and his *Brittains* are largely discoursed of.

Diverse Forrain writers do I also finde foulely to erre, in not knowing rightly to attribute things unto the ancient *Brittains* that properly concern them, and things unto the *English* that rightly unto them do appertain, and herein *John Bodin* among others is blame worthy, who writeth that *Cesar* in his Commentaries saith, that the English men of his time had but one woman to serve for ten or twelve men, whereas indeed *Cesar* never said so, or could so say, for that he never knew or heard of the name of English men, seeing their comming into *Brittain* was almost 500 year after his death. And therefore if any such thing were, he must needs mean it of the *Brittains*, who if they before the time of Christianity had any other such Brutish custom among them as other heathen Nations might then also have, it cannot be presumed that it was a custom generally among them, but rather onely among some of the ruder sort of people.

These mistakings among Forraign Authors are like enough to grow through the want of such distinctions, as some of our

own

Bodin in
his fist
book of
his Rep. in
his French
Edition.

own *English* writers, in relating things properly concerning either the ancient *Britains* or the *English*, ought alwaies to observe, for what is it other then an absurdity for an *English* Author to begin his Epistle (to a huge volume) with *Constantine the great and mighty Emperor the son of Helen an English woman*, &c. Whereas in truth *S. Helen*, the mother of *Constantine* was no *English* woman, but a *British* woman, and in all likelihood never knew what *English* ment, for that she dyed more then a hundred years before the *English* Saxons came into *Brittain*.

Acts and
Monu-
ments

Another Author intituleth his Dictionary which is in *Latin* and *English*. *Theſaurus lingua Romana, & Britannica*, &c. Which title had been more truer if the Dictionary had been in *Latin* and *Welsh*, for that the language now of us called *Welsh* is properly the ancient *British* tongue, and *English* not so, nor never was.

Now albeit that these, and many the like mistakings may unto some seem to be no matters of any moment, yet are they surely of moment, for that such defect of due observing things anciently appertaining to Nation, and Nation, to language, and

and language, do breed much confusion, and are the occasion of involving things in such sort, that oftentimes that which is attributed to one Nation belongeth to another. And by this means cometh it to pass, that we not onely finde English-men (and those no Idiots neither) that cannot directly tell from whence English men are descended, and chancing to speak of the *Saxons*, do rather seem to understand them for a kinde of Forraign people, then as their own true and meer Ancestors, but even among English writers themselves, words divers times uttered that favour of reproach unto their own Ancestors the Saxons: for English men cannot but from Saxon original derive their descent, and off-spring, and can lack no honour to be descended of so honourable a race, and therefore are the more in honour obliged to know and acknowledge such their own honourable and true descent.

This then considered, as also how ridiculous it must seem unto the posterity of the Brittaines, for English men to borrow honor from them, not needing to borrow it of any in the world, I perswade my self that such distinctions as I wish were in this national case of Antiquity observed, can-

not

to our English NATION.

not be thought frivolous, but both agree-
able unto truth, and very requisite. And
as for the true original of English men,
how honourable indeed it is, I trust the
Reader will not be left unsatisfied, when
he shall have perused some of the ensuing
Chapters.

Especially
touched in
the second
Chapter.

The greatness of my love unto my
most noble Nation, most dear unto me of
any Nation in the world, and which with
all my best endeavours I desire to gra-
tifie, hath induced me to the performance
and publishing of this work. For albeit
my grand-father *Theodore Rowland Werste-
gan* was born in the Duchy of *Geldres*
(and there descended of an ancient and
worshipful family) whence by reason of
the wars & loss of friends he (being a young
man) came into *England* about the end of
the reign of King *Henry* the seventh, and
there married, and soon after dyed, lea-
ving my father at his death but nine
months old, which gave cause of making
his fortune meaner then else it might have
been: yet can I account my self of no o-
ther but of the English Nation, as well
for that *England* hath been my sweet birth
place, as also for that I needs must pass in
the self descent and off-spring of that
thrice

It is often
seen in
Germany
that either
godfather
at Christ-
ning, gi-
veth his
name to
his god-
son. And
therefore
it cometh
that many
have two
proper
names be-
sides their
surnames.

thrice noble Nation; unto the which with all dutiful respect and kinde affection I present this my labour, and especially unto you the reverend Antiquaries, together with the lovers of the Antiquities of our said noble Nation and Country. Some of you by the evident testimonies of your worthiness I do well know, all of you I humbly reverence, and am most ready to serve.

My desire and endeavour hath herein concurred, (as neer as I could) to please all, & not in any sort unto any to be offensive. If in some things I may seem to vary from some other writers, I trust the reasons that thereunto have induced me will suffice both for my excuse and their satisfaction.

If in some of the Etymologies of our ancient names or words I may appear to differ from some of the *Germanes* that have written of the like, it is where I have manifestly found them to have mistaken; for such as thereof have written in *Germany* have looked but little further then unto the language used among themselves; and such as in the *Netherlands* have written; have in like sort had regard unto their only used speech, whereas indeed, the understanding

to our English NATION,

standing of the Teutonick used of our Saxon Ancestors, as also that of the ancient Franks, is most requisite, and thereunto the present, High, Low, and Eastlandish Teutonick, together with respect unto the Dependant Danish and Swedish, besides our modern vulgar English; in all which I have bestowed some time of travel, for that hereby and not otherwise; the true reason and concurrence of things properly appertaining to the true original Teutonick-tongue; is best to be found out, and made manifest.

And if I may happen to finde this my labour so well pleasing and accepted of, as I wish it may be. I shall then be much encouraged (God lending life) to continue my study in the same kinde, and in the mean time I take my leave. From *Antwerp*, this seventh of February, *filodono*, 1605.

Richard Verstegan.

RICARDI VITI BASIN STO

chii, juris utriusq; Doctoris, & Regii or-

dinarii professoris Pandectarum in Acade-

mia Duacena, Carmen, subito scriptum

ad Lectorem, de restitutione Antiquitatum

Gentis Anglorum in Britannia in-

sola, per D. Ricardum Ver-

steganum, poetæ facta;

Prisca Britannorum veterum si gesta requiritur

Ex aliis digne qui veniſſere, petes:

Theseu iste labor, solos ab origine prima,

Inſula, quos Anglos, Magna Britanna tulit,

Exprimit, ut viros, nativæque, ore loquentes,

Bellantesq; oculos exhibet ante tuos.

Quanta? Quæ? Et quæ sunt? Multa quæ conspicio uni,

Qualia? Sub paucis vocibus aBa legi?

Nil, nisi gratum animum, de te desiderat Auror;

Plus metui, minus ac reddere, nemo potest.

RICARDI STANIHUKSTI

Carmen in Librum Antiquitatis An-

glicæ, amicissimi sui D. Ricardi

Verstegani Angli.

EXtera per lustrans, Anglus terræq; mariq;
Possit, ut ignotis, notus inesse locis:

Dum foris est clarus, patria peregrinus habetur,
Ignorans linguæ primæ elementa suæ.
Discutit hanc nubem tenebrosam sedulus Anglus:
Luce vetustatis, singula quæq; mirantur.
Actor enim libri referans ab origine prima,
Quæ fuerit prisca Angli loquela viris:
Ingeminat summum, summa cum laude, laborem,
Restituens patriæ patriæ verba suæ.
Sit tibi propterea (Lector) gratissimus auctor:
Sitque in honore labor, sitque in amore liber.

D. RICHARDO VERSTEGANO

Ad D. Ricardum Versteganum, V. C.

Antiquitatis:

Anglica Nationis & Lingue vindicem,

JOHANNIS ROMBOUTII

EPIGRAMMA.

Dulcisonis Philomela suis ut cantibus omnes
Læta replet sylvas, diffugiente gelu;
Dumque novo, viridi vestitur gramine campus
Vere, simul gratis floribus æva vigent:
Anglica non aliter per te Gens inclita surgit,
Ac redit auspitiis Lingua diserta tuis.
Er quid disitear? cum te superasse labore
Plura tui foetus præferat ingenii.
Namque Verustatem revocas ab origine Gentis.
Verstegane tuo legiter haud studio.
Non secus & linguæ, quæ te tutore beata,
Est tandem prisca reddita luminibus.
Agnoscat lustræque tuos quicunque labores,
Laurea deberur, non peritura, tibi.
Te sine nam cæcis implexum Idioma tenebris
Erraret, me diis ipse Britannus agris,

Ergo

Ergo age quæ veteri dudum spoliata nitore
Lingua jaces, necessest pone supercilium.
Prisca salus, lux prisca redit; redit alma Verustas
Gentis, & opus, quod fuit ante, decus.

3 433 1 67
Mora non vi obites.

3 2 1 6 3487

D. RICHARDO VERSTEGANO

*Viro Cl. Nationis & Lingua veteris
Anglicana restauratori.*

Verstegane tuo quod Anglicanum
Illustras studio ac labore Genem,
Et linguam veteri decore formas,
Quin & Teutonicas subinde voces,
Et quæ Saxonibus fueris in usu;
Anglis unde loquendi origo prisca,
Admisceas, operam bonam, fidelem;
Anglis Teutonibusque præstitisti;
Discendi ratio ut queat vetusta,
Atque Orthographiæ modus resum:
Quorum perfacile interisset usus,
Tu crassis nisi quæ latent tenebris,
Solers ingenio tuo eruisses.
Ergo macie animo stude, atque perge.
Fac tandem revocentur exolera,
Neglecta, & minus usitata vulgo,
Quæ passim tamen approbant petiti.

Cornelius Kilianus Dufflemus

*In commendation of the Authors Travell
Imployed in this Work.*

MAns eye is pleased in the beauteous light,
Bred forth of *Phœbus* bright arising rays;
But more the mind by taking inward sight,
Of that chiefe consolation of his days.
Sweet soul-enriching-knowledg, Reasons guest,
Which doth distinguish Man from brutish Beast.

Endeavour then to know what may be known,
To ignorance permit not any place,
Let never Time transport what is our own:
Let Wit and Learning hold him still in chase;
Let Travell search, let searching lastly find,
Let finding please the kind accepting mind.

Industrious then *Verses* forwards stygh,
Raife up thy Nations ancient worthy fame,
Bear on thy wings their glory up on high,
And rise thy reputation by the same.
If *Envy* bite what thou hast here set forth,
She makes heffell a witnesse 'tis of worth.

R. B.

B

TO

TO HIS DEAR FRIEND

Mr. Richard Verslegan.

THy curious Nation hitherto did range
Throughout the World to search Antiquities,
And in known notes all that was rare or strange
In foreign Lands; at home did Modellize,
Yet while on extern things they fixt their eyes,
Their sense to them they did apply so much,
As their own worths they did but slightly touch.

But thou Verslegan carefully didst note
The ancient Records of thy native Ile,
Where Fame such Acts and Monuments did quote,
As few their like are found in foreign soile:
These thou hast gathered with exceeding toile.
And since affection made thee take such pain
As kind acceptance rightly is thy gain.

Thy labours shew thy will to dignifie
The first dilaters of thy famous Nation,
And whilst thy lines their glories signifie,
They likewise do increase thy reputation;
And England fill with double admiration,
To see so rich a Treasure was her own,
And that it lurks so long from her unknown.

The envious abortive Imps of skill,
Perhaps will these thy ingenious labours bite,
And carp the Travels of thy learned Quill:
But since such fondlings in their harms delight,
Rather deplore then heed their oversight.
For if they did not their utility hate,
Where they do envy, they would imitate.

Tho. Shelton.

A Sonnet concerning this Work.

BEhold here England; learn thy Name, thy Race,
thy Of-spring:
Perisht, or forgotten, by Time and Ignorance,

Verslegan

Verfegan will tell thee, what by difcontinuance,
Thou haft left or loft, in writing, fpeaking, doing.

Here ſhalt thou find thy ancient Nobility,
Thy eldeſt Off-ſpring, Honour and Worthineſs,
Thy Laws, thy Manners, thy Arms, thy Manlineſs,
Searcht out of Registers of moſt Antiquity.

Enemies of truth thou here ſhalt ſee confuted,
Their errors diſcloſed, their untruths diſproved :
Conjectures well aimed, truths moſt truly proved :
Faults, and Wants excuſed, by ſtrangers imputed,
Unheedfull Negligence hath long concealed it,
Praiſe-worthy Diligence hath now revealed it.

Fr. Tregian.

*A Friend his Commendation of this
enſuing Work.*

NO large diſcourſe of ancient Britains fame,
And glories greatneſs, here's to be expected,
Their honours graced with victorious name,
And acts of valor which they have effected,
Theſe worths are left to their deſcending Race,
For them to yeeld their Anceſtors due Grace.

But to another Task the Authors pen
Hath been imployd, in this deſerrfull book,
To explain the noble Race of *Engliſhmen*
In things that want of knowledge hath miſtook;
Decayd Intelligence he doth reſtore
To their renown, obſcurely hid before.

Not onely this, but ſundry other things
The Author from Times ruines hath compoſed,
Led by affection, whence endeavour ſprings,
And this his love, his labours have diſcloſed.

To gratifie that Nation is his ground
To whom he thinks his best endeayours bound.
S. V.

AD AUTHOREM.

BRight *Phæbus* Prince of heat, days beauteous King
Extracting from the fruitfull womb of earth
Her quintessence, to deck her in the Spring,
And make her glorious by a kindly birth :
Thy brow *Versfegan*, with his rayes hath crownd :
By them thou forcest from obscurity
The pretious Gemme that therein long lay drownd,
Thy famous Nations rich Antiquity.
Free as *Apollo*, that thou showrest down
Into thy Countries lap, from whence it came.
No *English* forehead wrinkled with a frown.
Behold old *Englands* Manners, Words, Arms, Name,
But as glad earth salutes the mounting Sun,
With love and praise applaud thy labours done.

A. Grenway.

AD AUTHOREM.

IF for stern deeds of Arms, or raying heaps
Of Earth and Stone, to grace our native soyl :
The Author of such actions due praise reaps
What honour can reward 'th' industrious toyl.
Versfegan ? onely this Thy Name shall live
A longer life then Stone or Steel can give.

Ralph Badclyf.

Versfegan

*Verses of the Authors concerning
this his Work.*

Time overwears what erst his silence wrought,
And also seeks Remembrance to deface,
Of what himself hath to destruction brought,
In what long tract of his all-altering space;
That none might of his ruines view the place:
And as he all beginnings seeks to end,
So all his endings to oblivion tend.

But that great Ever-goodness from above,
To make himself discerned, did bestow
On our desire of knowledge such a love,
That all men seek all what they may to know;
Yea Time in his own course to undergo;
And to obscure what he would overpasse,
Do make a Mirror of his Hower-glasse.

This deep desire hath lastly moved me,
On Pilgrimage *Times* traces to ensue,
The Reliques of his ruines for to see;
And for the love of my dear Nation due,
The things concerning them which I did view
Tending to *English* honor erst concealed,
Here in my Travels map I have revealed.

Accept therefore, dear Nation, in good worth,
Thy praise, not with dispraise to others wrought;
Thy elder glory here again set forth,
Which time could shadow, but not bring to nought,
And though not graced rightly as it ought;
Yet will thy kind acceptance salve the sore,
And make me studious how to please thee more.

Live, and increase in honor and renown,
Under *Jacobus Magnus* now thy King,
Whose greatness to thy glory doth redown,
As doth the Suns reflection brightness bring;
In his protection build thy prospering.

Victorious King, long may his joyes increase,
That hath thy war subdued by his peace.

Four Nations now are subject to his might,
Though each to other strange accounted be,
Strange unto them none can him deem of right,
Of Royall blood of each of these is he,
Their own liege Lord either, and all him see :
Rare fortune unto each, but more to all,
In that it could not but by him befall.

R. V.



The Contents of the Chapters of this B O O K.

Chap. 1.

OF the Original of Nations, and consequently of that Nation from the which English-men are undoubtedly descended.

Chap. 2.

How the ancient noble Saxons, the true ancestors of the Englishmen, were originally a people of Germany, and how honorable it is for Englishmen to be descended from the Germans.

Chap. 3.

Of the ancient manner of living of our Saxon ancestors. Of the Idols they adored while they were Pagans : and how they grew to be of greatest name, and habitation of any other people of Germany.

Chap. 4.

Of the Isle of Albion, otherwise called Brittain, containing England, Scotland, and Wales : and how it is shewed to have been continent or firm land with Gallia now named France, since the flood of Noah.

Chap. 5.

Of the arrival of the Saxons out of Germany into Brittain, and how they there received the Christian faith, possessed the best part of the Country, called it England, and leaving the name of Saxons came generally to be called English-men.

Chap. 6.

Of the Danes, and the Normans, and their coming into England : and how the English people have notwithstanding still remained the corps, and body of the Realm.

Chap. 7.

Chap. 7.

Of the great antiquity of our ancient English tongue, and of the propriety, worthiness, and amplitude thereof, with an explanation of sundry our most ancient Saxon words.

Chap. 8.

The Etymologies of the ancient Saxon proper names of men and women.

Chap. 9.

How by the surnames of the families of England, it may be discerned from whence they take their Original; to wit, whether from the ancient English Saxons, or from the Danes or Normans.

Chap. 10.

Of our ancient English titles of honour, dignities, and offices, and what they signifie. Also the signification of our English names of disgrace or contempt.

TO



OF THE
ORIGINALL
OF
NATIONS,

And
Consequently, of that *Nation*, from
the which Englishmen are undoubt-
edly descended.

CHAP. I.



English-men are descended of German
race, and were heretofore generally
called Saxons, and even unto this
day the Britains which yet retain
their ancient habitation in *Cambria* or
Wales, as also in *Cornwal*, and of us
are called Welshmen and Cornish-
men do not in their own tongue call
us Englishmen, but *Saisons*, and our language *Saiso-
naeg*, which is according to the first and general name,
that our ancestors brought with them out of *Germany*
into *Britain*. In like manner are we still termed by
the name of *Saisons*, of the Scottishmen that yet retain
their ancient Irish tongue, as also of the Irishmen in
their own language, who in their orthography write us
Saxonach, but pronounce us *Sasonagh*: for the Irish
language,

The Welsh
& Irish call
English-
men Sax-
ons to this
day.

language, as also the Welsh, is even unto this day utterly unacquainted with the names of *England*, and of *Englishmen*.

But before I begin to speak particularly of this our noble English Nation, it is requisite that I first shew the Beginning of Nations, and consequently of that Nation which is as it were the Tree, from the which Englishmen as a most stately and flourishing branch; are issued and sprung forth; intending afterwards in the next ensuing Chapter, sufficiently to answer such objections as by some are alledged, to prove our Saxon Ancestors not first and originally to have been Germans, but from elsewhere to have come and inhabited in *Germany*, and afterwards in process of time from *Germany*, to have come into *Brittain*.

Josephus
de Anti-
quit.

Philo.

First then it is to be understood, that after the great and general deluge, there was (as the sacred Scripture doth testify) but one language, and consequently but one Nation in the whole world; until the time of the frustrate attempt of the Tower of *Babel*. The which attempt, as some writers affirm, was begun at the persuasion of *Nimrod*, the son of *Chus*, who was the son of *Cham*: And so was *Nimrod* great grandchild unto *Noah*, from the which Patriarch as *Philo* writeth, there were issued before himself dyed, 24000. men, besides women and children; so as *Noah* might well have been the grandfather or great-grandfather of all or almost all, the builders of this unfortunate edifice, who were at that time all the men in the world, except *Heber*, and his Family, whereof I shall take occasion to speak afterward.

One man
not bound
unto one
woman in
the law of
nature.

This so great an increase of posterity in so short seeming space need not unto us to appear so very strange, if we consider the years that both *Noah* himself and his sons lived, as also that then by the law of nature one man was not bound unto one woman, whereby it seemeth to have been the will of God soon to have the world replenished again with new people, after so great a deluge and destruction of humane race.

And the less strange may it seem that there were already these 24000. workmen, (if not a far greater number) to be employed in this first and greatest work of the world, if we do but observe the issue and in-
crease

crease of sundry kindreds and families in succeeding times of after following ages, especially in the posterity of the ancient Patriarchs; besides sundry others, which would make too long a digression here to be alledged. Yet seeing there cometh to my minde a late example of the issue of one person, in this age of ours, I will here by the way for the strangeness thereof alledge it.

There dyed in the City of *Paris* in the year of our Lord 1514. a woman named *Toland Baillie*, at the age of 88. years, and in the eighth year of her widowhood, who there lieth buried in the Church-yard of *St. Innocents*, by whose Epitaph it appeareth, that there were two hundred fourscore and fifteen children issued from her self, while her self yet lived.

Three hundred Children lacking five, issued from one Woman, and all lived in her life time,

Josephus writeth in his Antiquities, that the children and off-spring of *Noah* remained dwelling diverse years after the flood upon hills and mountains, until such time as *Sem*, *Cham*, and *Japhet*, adventured to descend and make their habitations in the lower and more even ground, which before through the conceived fear of drowning they durst not attempt to do, and the plain or field, where first they began to make their dwelling, was called *Sennaar*.

People after the flood inhabited first upon Mountains

He saith further, that God at two several times admonished them to disperse themselves, the more to overspread and inhabit the Earth, the which they would not do, but seemed rather to suspect that God used this as a device or plot, the more easily once again to destroy them, not regarding the goodness of Almighty God in asfoording and offering them the whole world for their habitation. From this their disobedience and contempt of Gods commandment the aforementioned *Nimrod* (who was a man of great stature, strength, and high minde) taking his opportunity, began upon promise of defence and protection, the first domination over others, and so took upon him to be a Captain and commander over the rest, and to provide a remedy for their safety, if God should once again drown the world, and this to be by the building of so high a Tower, as no flood of water might overtop it.

De Ant. l. i. c. 4.

Nimrod began the first domination over men. *Nimrod* inventor of the Tower of Babel.

His counsel the multitude did easily approve and follow, and thereupon they began of brick which was their

Bitumen:

their stone, and bitumen a kinde of mortar or cement, to build so monstrous, huge, and high a work, as never in the world before or since hath been taken in hand.

Height of the Tower of Babel.

Josephus doth affirm that they made the foundation so deep and spacious, that albeit the Tower was of so great a height (as by some writers is declared) yet seemed it to be far more large and broad then high. It contained in height, as *Isidore* saith; five thousand one hundredth sixty and four paces, (which may be understood of the paces then used) and having herunto so great largeness, it rather seemed a marvellous huge Mountain, then a high Tower.

The passage to mount up, was very wide and great, and went winding about on the outside: the middle and inward part for the more strength being all masse, and by Cart, Camels, Dromedaries, Horses, Asses and Mules, the carriages were born and drawn up: and by the way were many lodgings and hosteries both for man and beast. And some Authors report the space for going up to have been so exceeding wide; that there were fields made all along, besides the common passage or high-way, for the nouriture of cattle and bringing forth of grain, but however it were, an almost incredible great work, may it well be thought to have been.

Confusion of tongues

But God beholding this fond atreipt of his disobedient creatures, resolved to chastise their presumption and though not according to deserved pain, yet surely with such a kinde of punishment, as not onely among themselves at that time, but for ever after unto their posterities, should be a cause of much cumber and diversity. And this was in the bereaving them of their own natural and general speech, and giving them instead thereof, as *est*soons he did, seventy and two different tongues or languages (as by some ancient Authors is recorded) immediately whereupon there arose a most wonderful and confused kinde of chattering, and consequently an anger & vexation about the not understanding the one the other, whereby this so great a work now ceased and took an end, before it could be ended.

And here leaving this Tower, by these new languaged Masons thus left unfinished; I must among them begin

to lay the foundation of another building, upon which the noble and honourable *English name*, and Nation must afterward be erected.

It is now to be considered that with this confusion of tongues the ceasing of this work was not onely caused, but another troublesome new work did forthwith ensue it, and that of no small turmoil and trouble, for that they were now forced to run up and down one among another like mad-men, every one labouring (in that great & confus'd multitude) to seek out such as himself could understand, which we may well imagine he must be right glad to find and fasten upon, and in no wise to forsake: and this indured until such time as all had so long hunted up and down, that they were grown to so many several troops of men, as there were different languages confusedly cast among them, which as before is said, were seventy and two.

And thus by reason of this difference of speeches, thus many new distinct and different Nations were begun, even of such as a little before were all one Nation, and used all one language, and each troop (as in reason it followeth) having a natural desire to remain by it self, separated from the others whose language it understood not, caused that they all resolved to depart divers waies to seek themselves new and several habitations, whereby such as but a little before used all one language and were all one Nation, were now become meer strangers, the one unto the other, & thence forward daily grew unto more and more alienation: notwithstanding the prudent account of some men, that will yet allow but two Nations to be in the world, which they say, are good-men, and bad-men.

Original of Nations.

But two Nations in the world.

Some question might here be moved about the first language of the world, before this confusion hapned, whereof divers have been diversly conceited, and of late years *Johannes Goropius Becanus*, of whose opinion I shall have further occasion to speak in the seventh chapter. But *St. Augustine* moving this argument, doth also determine it, and saith, that the first language of the world was the *Hebrew*, the which though at first it had not that name, yet the same remained in the great confusion (by divine privilege) in *Heber* and his family unchanged, for that neither he nor any of his had medled

August. de civitat. Dei.

Hebrew
cometh of
Heber.

medled in the building of the aforesaid presumptuous Tower; it came after his name to be afterward called *Hebrew*, which is as much to say; as the language of *Heber*: and so remained it in his posterity, who thereupon were called *Hebrews*. And this being the same which was spoken before the flood, was after it spoken by the Patriarchs, *Abraham*, *Isaac*, and *Jacob*, being *Hebrews*. And in the same did *Moses* write his five Books.

The posterity
of
Sem.

M. Varnovicus.

But now to return unto that matter from whence this digression led me. The children and posterity of *Sem* the elder son of *Noah*, being divided into several troops, or rather different Nations, to the number according to some Authors of twenty and seven, did chuse their habitation in sundry parts of *Asia*, even unto the *Indian sea*. And the *Hebrew* Nation or posterity of *Heber* beforenamed, who was the grandchild of *Arphaxad* the son of *Sem*, chose to inhabit in the West part of *Asia*, and albeit their residence were sometimes changed, yet continued it longest in *Palestine*.

The posterity
of
Cham.

Nimrod
first au-
thor of I-
dolatri.

The posterity of *Cham* the second son of *Noah*, being divided in like manner into several troops and Nations, to the number of thirty, did plant themselves in divers places of *Africa* except his grandchild *Nimrod*, who stragled with his seduced followers into *Persia*, and there making himself the first author of Idolatry (before ever the art of sculpture or making of carved or painted Imagery was known) he taught them to adore the fire.

Hugo de
S. Victore.

The posterity
of Japhet.

As now the off-spring of *Sem* had chosen the East part of the world for their dwelling place, and those of *Cham* the South: the posterity of *Japhet* the third son being divided into fifteen several troops or Nations, did in like manner go seek for themselves new habitations, and took their course towards the North and West, so as the inhabitants of *Europe* may account him and his children for their first Fathers and Progenitors, and in the mighty increase of their ensuing posterity behold the Prophecie in sacred Scripture fulfilled, where it is said. *Dilatabit Deus Japhet*, *Gen. 9.* that is, God will enlarge *Japhet*.

And here is the providence of God greatly to be noted, in ordaining, that notwithstanding this great confusion of tongues the people thereby should not
con-

confusedly mixed together, but the posterities of the three sons of Noah be still distinguished, and remain known the one from the other.

The people not mixed by the confusion of tongues.

As touching the inhabitants of the *West-Indies* and other remote places which doubtless have come from the inhabitants of some of the forenamed parts of the world) whosoever will seek to be further satisfied may have recourse unto the learned discourse thereof made in the Spanish tongue, by *Augustine Carate*, in his excellent History of those parts: as also of others handling the same matter.

To return then again unto *Japhet*, he had among other children a son called *Gomer*, this *Gomer* was father unto *Assenez* or *Ascena*, and this *Ascena* according to the opinion of sundry very learned and judicial Authors, was the father of *Tuisto* or *Tuiston*, the father and conductor of the Germans, who after his Name even to this day, do in their own tongue, call themselves *Tuystsh*; and their Country of *Germany* *Tuystland*: and the *Netherlanders* using hereing the D for the T, do make it *Duystsh* and *Duystland*, both which appellations of the People and Country, I do here write right according as we in our English orthography would write them, after their pronounciation.

They write Teutsch, & Teutschland and Duystich, and Duystichland.

Some Authors, as namely *Sebastian Munster*, do report, that *Tuisto* was the son of *Noah*, by his wife *Araza* or *Arexia* (of others called *Tythes*) born after the flood, and that coming with his people out of *Asia* into *Europe*, he extended his dominion from the River *Tanais* even unto the *Rhene*. Other German Authors are of opinion, that he lastly made his most residence and abode on the side of the River of *Rhene*, at a place which unto this day retaineth the name of *Duystsh* situated right over-against the City of *Cullin*. But now whether *Tuisto* were the son of *Noah*; or the son of *Assenez* or *Ascena*, who was grandchild unto *Japhet*, although some do move question, yet surely with more likelihood of truth, we may follow the opinion of such as affirm him to have been the great grandchild of *Japhet*, and the rather in regard of the mighty and populous off-spring foretold in holy writ, to proceed from *Japhet*: which is very agreeable unto the most populous German Nation, accounting all the members thereof;

Munsterus Tuisco.

Henricus Aquilius, and sundry others

thereof; and considering how far it hath extended and enlarged it self. Now that *Tuisto* was the chief, and ruler of this people, and that of him they had taken and held in old foregoing ages their own proper and general appellation, may well argue him to have been the man that had the conduction of them out of *Asia* into *Europe*; yea, he in all likelihood that at the first had the charge and leading of this troop from the unfinished Tower of *Babel*, as others in like sort had the conduct of other troops to other places. And the more is this likely so to be, considering that he of all other is the very first and chiefeft man of that Nation, that any foregoing remembrance can reach unto.

And it is also respectable, that the most ancient Germans being Pagans, and having appropriated their first day of the week to the peculiar adoration of the *Sun*, whereof that day doth yet in our English tongue retain the name of *Sunday*, and appropriated the next day unto it, unto the especial adoration of the *Moon*, whereof it yet retaineth with us the name of *Monday*; they ordained the next day to these two most eminent heavenly Planets, to the perticular adoration of their great reputed God *Tuisto*, whereof we do yet retain in our language the name of *Tuesday*. All which may induce sufficient reasons to think him their first chief and only Prince and Ruler: And seeing no man of their Nation is remembred before him, he then in reason is to be thought their conductor, as is aforesaid, from the Tower of *Babel*: for from no place else could he bring them, but from thence. And that they came from thence, and from thence brought their language, there shal some further light appear, when I shal come to speak of the *Tuistish*, or the otherwise called *Teuronick* tongue, in the seventh chapter.

Tuesday.

Berosus.

Tacitus.

*Tacitus in
descript.
Ger.*

if he of some so called be the same, and so be capable of credit, and *Cornelius Tacitus* an excellent Author, do affirm, that *Tuisto* (called by *Tacitus Tuisto*) was the first Father and Ruler of the Germans, as he is also said to have been of the *Sarmaites* and *Scythians*: but more certainly of the Germans or *Tuistish* people. For *Tacitus* a man curious in the insarching, as well for the original of the Germans, as the nature and property of the people and Country, doth report upon such insarch and enquiry

quiry as he most diligently made amongst them (to the end he might approach neereſt unto the truth) that the Germans did hold the god *Tuiſco* for their chief or firſt father. And it was an ordinary cuſtom among Gentiles (for ſuch the Germans alſo were) to deifie and eſteem for gods ſuch excellent perſonages as either had well ruled or governed them, or done any notable thing among them to their eſpecial benefit or good liking, and ſuch remained were they men or women, with the name, reputation, and reverence of gods or goddeſſes after their deaths.

Tuiſco;
the God of
the old
Germans,

Why the
Pagans e-
ſteemed
men Gods.

And in like manner might *Tuiſco* deſerve the name of a God, being not onely their Conductor, but their Lord and Law-maker. And this people being through the want of knowledge of Letters, and through length of time, grown into a forgetfulneſs of their true Originall; having no way to record and preſerve the memory of things paſt, then by the ſongs of their Poets, were in proceſs of time brought fabuloſly to believe, that this their God *Tuiſco* was the ſon of the Earth; and this opinion they might the eaſier be brought unto, becauſe no report by tradition, or any ſongs of their Antiquities, could ever tell them of any people that ever dwelt in their Countrey of *Germany*, before themſelves poſſeſſed it. And that they were the firſt and onely poſſeſſors of their Countrey, is the opinion of *Tacitus*, and an opinion truly founded; for he ſaith, That he beleeveth the *Germans* to have continued their true and pure Nation (as alſo their reſidence) like unto none but themſelves. But hereof ſhall more be ſaid in the next Chapter.

Germans
the firſt
and onely
poſſeſſors
of their
Countrey.

Unto their firſt King and reputed God *Tuiſco*, ſucceeded in Rule and Government his ſon *Spang*, after him *Ingeuon*, and ſucceſſively ifundry others. But the people ſtill retaining to themſelves, as yet in their own tongue they doe, and as before I have noted, the name of *Tuiſco*, it reſteth now to ſay ſomewhat of the later names, whereby they are otherwiſe called, as *Germans* and *Almans*, howbeit of the *Italians*, not ſo; for a *German* of them is even at this preſent called a *Tudeſco*, which hath relation to their right and ancient name, which they derive from *Tuiſco*.

Germans
& *Almans*.

As touching their names, of *German* and *Alman*, sundry supposals have been made, and of some peradventure that well understood not how both these names are but one, and have but one signification: for as in the later syllable *man*, they agree both in sound & sense, so do they also agree in the former syllables *Ger* and *Al*, to wit, in like sense, though not in sound, for the word *Ger* or *Gar* (for both are indifferently used) is as much in the *Tutish*, or *Teutonic-tongue*, as *al*, and we Englishmen have a phrase to say, Drink a *Gar* *aus*, and some not knowing what they say, in stead of *Gar* *aus*, which is to say, *all out*, do say, *Gar* *aus*, and thus *Gar* and *Al*, being shewed to be equivalent, both German and Alman is then as much to say as *Al* or *wholly* a man. And this name the Germans may well at some time, and upon some occasion, have attributed or assumed to themselves, in regard of their great manliness and valour, and other nations that had proof thereof, rightly afford them. And yet it plainly seemeth, that all the Germans did not generally take this name, but kept their ancient name of *Tutish*, for that in time the said name had among them so prevailed, that it hath worn the latter name of Germans both out of use and memory, and so continueth it unto this day: the vulgar people of *Germany*, as before is said, being wholly ignorant thereof, and calling themselves *Tutish*, and their Countrey *Tutishland*.

The vulgar people of Germany not qualified with the name of Germany.

People of Germany diversly named.

The Germans after they were mightily increased in their ample and spacious Countrey of *Germany*, replenishing every quarter and part thereof, it could not be otherwise, seeing to all Nations and Countries the like is and hath been common, but that the inhabitants in one part of the Countrey by some name or other must be distinguished from those of another part or province, and that upon sundry different occasions and reasons, as upon divisions of Governments among themselves, upon the nature and condition of the soil wherein they lived, upon some custome or fashion which some affected more then others, or of the names of such great men or Commanders as some might lean unto and follow, whereof divers like examples in other Nations are also to be found.

Strabo, *Cornelius Tacitus*, *Ptolomey*, and others, doe set down

down the names of sundry sorts of people among them; but both they and other foreign Authors may easily therein have erred: I mean in the true Orthography; for we ordinarily see that almost no strangers doe name other people or places just as the self people doe, that are strangers unto them, and therefore the ancient German names being by Latin or other Authors strained and drawn unto their Orthography according to their fancies from their very own nature, hath made them afterward to be the more hard to be discovered; nevertheless it should seem by some needness that the Latinised appellations do carry unto some Teutonick appellations, that the name of *Istevones* is drawn from the name of outereast *tooners*, that is, such as dwell most outwardly. And *Ingevones* seemeth to be *Innet woners*, that is to say, *Inward dwellers*. *Burgundiones*, seem rightly to have been named *burgh woners*, that is, such as dwell in Bourghs, or fenced places. *Hermiones*, seem to have rightly been *Wast-woners*, that is the dwellers in certain Woods. And the *Sicambri* (which are now the people of *Geldria*) rightly in their own German language, to have been *Sightrampers*, that is, *Combatters*, or *fighters for victory*, for that *Sighin* in the ancient *Teutonick*, is victory, and a *rampers* a *Combarer*.

Istevones.

Ingevones
Burgundiones.Hermiones.
Sicambri:

And whereas *Leyland* saith, That both the *Cimbri* and *Sicambri* have gotten that name of *Cambria* the daughter of *Belinus*, King of *Britain*, who as he saith, was married to a Prince in *Germany* called *Antenor*, it is nothing regardable, no remembrance remaining of any such thing among the German Authors, who would never have missed to find out so notable a thing, that as two sorts of people should take their severall appellations from one woman. Part of these *Sicambers*, saith *Sebastian Munster*, leaving their habitation where the *Reine* entred into the Sea, went up higher and inhabited about the River of *Main*, and called themselves *Francks*. And from these *Francks*, the *Franch*, or *Frenchmen* are descended, who seem to have been so called, for having chosen in some sort to live in more freedom and liberty then some other of the Germans did.

Leyland.

Leyland
mistaken,Sebastian
Munster.

The like is also said of the *Frieslanders*, and that their

their former name (though others tell fabulous tales of another far-fetched cause) was *Frislanders* in respect of the freedom they lived in. Others again, and with some reason suppose their name to be *Frieslanders*, of their Countrey aptly called *Friesland*, by reason that through the Northern winds which are directly upon it, the waters are there more sooner and harder frozen, then more further upward within the Islands.

Swevians. The Swevians, to wit, those that inhabit in Swevia, do take their name, as most authors agree, of *Swenus*, the seventh King of Germany.

Gothes. The Gothes, being members of the German Nation, were so called of the Countrey they dwelled in, which lying on the South part of the Kingdom of *Swedia*, and being more better and fertile then all the other Countreies that lie North from it, was therefore called *Gotland*, which is to say, *Goodland*.

Danes. The Danes are said to have their name after *Dan*, their first King, of whom the Countrey of *Denmark* (a very ancient Kingdom) did also take appellation, for *mark* signifieth in the old *Teutonic*, a limited place, or a place that is marked out for the possession of some people, or jurisdiction of some Prince, Officer, or Republick.

Normans. The Normans were so named, in regard of their habitation, because it was in the North, for *Norman* is rightly *Northman*.

Vandales. The *Vandales*, which should rather be written *Wandales* (but that the Latin wanting the double V. useth the single V in stead thereof) hath gotten that name by their much wandering from place to place, and not after *Vandalus* the 8 King of Germany, nor of a Queen called *Mandala*: *Mandel* in the *Teutonic* is the same that *Mander* is in English. and a fit name for a people easily to purchase to themselves, that wanded or wandered about the world, as this people did: and in likelihood accustomed to flit from place to place in Germany it self, before they wandered from thence to other foreign parts of the world.

Longo-bards. The *Longo-bards* took their name of the wearing of long beards (though some with little reason do think it otherwise) and albeit it were the custome of the Province

vince from whence they ~~they~~ came, and might be used also of some other *Germanians*, yet was it not the fashion in *Italy* where they seated themselves, and where therefore they had this name more peculiarly given them, and where the Countrey doth yet retain the name of her long-bearded inhabitants, though wrong pronunciation have had some stroke in the matter; and from *Longobardia*, hath vulgarly turned it to *Lombardy*.

Thus then the people of *Germany* inhabiting different Provinces, were upon sundry causes called by different names, whereof many more examples might be alledged then here are set down. Moreover it hath divers times also happened, that the appellation of some of these people have come to be varied and changed, whereof sundry examples might be shewed, but because I desire to speak most of the *Saxons*, I will omit to speak more of others, and proceed to declare the cause and reason why our Noble Ancestors were called by this name of *Saxons*, because so many have alledged so many unright and unlikely causes thereof.

Of the
name of
Saxons.

Some affirm that they had this name of one *Saxo* the son of *Negnon*, and brother unto *Vandale*, but this, *Occa Scarlenfis* contradicted in saying, that there came three Princes being brethren, with troops of men out of *India*, to the service of *Alexander* the great, who after his death came with their said troopes into *Germany*; and that of *Friso* the eldest brother, the people of *Friesland* had their appellation: and here it is to be noted, that *Occa* himself was a *Frieslander*, and therefore had reason to chuse the descent from the elder brother of himself and his Countrymen. Of *Saxo*, saith he, the *Saxons* took their name, but *Bruno*, as he makes us beleieve, left his name rather unto a place, then unto a people, to wit, unto his *Brunoswicke*, since called *Brunswicke*.

Occa Scar-
lenfis,

Others there be that smelling these denominations to be fabulous; to amend the matter will needs finde out as they suppose, a better reason, and remembring that *Saxum* in Latine is a stone, and that *Saxon* and *Saxum* are not very much different, will therefore conclude that the *Saxons* were so called, by reason of their hard and stony nature: but these witty conjecturers

seem to forget that the Saxons when first they had this name, were unacquainted with the Latine tongue, and therefore could not borrow a name from a language that was unto them wholly unknown; and if it were given them by others, it is most like in all reason that it must be by som of their neighbours the other Germans, but these were as little acquainted with the Latine tongue as they, and therefore could not borrow a name to bestow upon them, out of a language which they also understood not.

Some again (and those learned Authors) do think the Saxons to be descended from the *Saca* a people of *Asia*, and that afterwards they came in procel of time to be called Saxons. And because the x doth also carry with it the sound of s: they understand it to be meant, as if it were written *Sax-sons*, and consequently to be as much to say, as, *the sons of Saca*.

But now to examine the likelyhood of this, we are to note, that the Saxons did never write or call themselves *Saxons*, neither did any of the other Germans ever call them so, but they called themselves anciently *Seaxen*, and *Seaxena*, and by abbreviation *Seaxna*, the a at the end being indeed superfluous, and onely added for some little augmentation of sound, as we see that some do yet very needlessly add the letter e at the end of a number of English words more then is necessary. Of the higher Germans, they are written *Sachsen*, but pronounced just as if they wrote them *Saxen*, and in all the *Netherlands* they are, and have of old time been called *Sassen*, and their Country *Sassenland*.

The turning of the e into o whereby they came of other Nations to be called Saxons, hath surely been by Latin Authors, for that they deemed it to be of a better sound; and that it is most usual for them so to alter and also to add for betterness of sound, both in the names of people of places, and in mens proper names, can easily appear to any that will observe it.

It is further to be considered, that the letter N at the end of nouns in the Teutonick tongue (wherein the ancient Saxon must needs be comprised) doth serve instead of s to signifie the plural number, as some of them in our English yet remaining in use, also do, as CHILDREN, OXEN, HOUSEN, &c. and so of *Seaxen* by

P. Albinus
in Progym

Seaxen.

by understanding the N to be of like value to the S, is as much as if it were written Seaxes : and this then being so, the *Saca* of *Asia* are like to lose their sons in *Europe*.

And as for *Lucan* his calling them *Axiones*, it is not *Axiones*, worthy of any account at all, for whether it be likely that *Lucan* the Latin Poet being a stranger unto the Germans, and dwelling far from them, should better know the true name of the Saxons then they themselves, I leave the Reader to judge : as also whether the mother tongue of every Nation, is not the greatest and best conservor of such original names, as properly appertain to the said tongue and Nation.

Let us then approach to the purpose, and seek by most probable appearance of truth, from whence this name of Saxons is rightly derived. *Tacitus* indeed who lived in the time of *Trajan* the Emperor, about some two yeers after *Christ*, in his describing *Germany*, and naming the sundry sorts of German people, doth make no mention of the Saxons : and yet *Ptolomy* who lived but about forty yeers after him doth make mention of them and their habitations, which he noteth then to have been in *Cimbrica Chersonesus*.

The reason then why *Tacitus* omitteth to speak of them, is like either to have been for lack of perfect relation of them, for that the *Romans* never pierced so far into *Germany* as to pass over the River *Albis*, or else he comprehended them under some other name, and peradventure under the name of *Cimbrians*, which is more like then that they should formerly have been called *Carteans*, as *Crantzius* seemeth to think, for that *Ptolomy*, as is aforesaid, placed them in *Cimbrica Chersonesus*, and there (and not in *Westphalia* as *Sebastian Munster* would have it) do I hold their dwelling first to have been. And whereas *Cimbrica Chersonesus* hath since become (as yet it remaineth) a part of *Denmark*, yet was it anciently not so, for the Saxons who had there their ancient habitation, had about the possession thereof long wars with the *Danes*, before the time of *Christ*.

Some of these Saxons coming more Southerly on the River *Albis*, had wars there with the *Thuringers*, and lodging themselves in a wood, got by that means

Romans
never passed the river
Albis.

Sebastian
Munster. l. 3.

Munsterus

Out of the
old Saxon
Chronicle.

Old Eng-
land.

Why our
Ancestors
were cal-
led Saxons

Justus Lip-
sius.

the name of Holt-Saxons, which is as much to say, as
say as Wood-Saxons, and left accordingly unto
the place where they so remained, the name
of *Halsatia*, wherein they builded *Staden*; and
hereby grew some difference in appellation between
these and the other Saxons from whence they came,
who having before been onely called Saxons, now
(as it seemeth) were for distinction called Eng-
lish Saxons a name perhaps abbreviated of *Englandish*
Saxons by reason of that part or province of *Gimbrica*
Chersinesus called *England* wherein they inhabited:
wherby we may perceive the name of English Saxons to
have been given to the first and most ancient Saxons,
But because I shall have occasion in the fifth Chapter
to speak more particularly of the names of *England*,
and of English, I will here onely speak of the name
of Saxons, and declare the cause and reason why our
Ancestors came first so to be called.

They being originally Germans, as in the next ensu-
ing Chapter shall be further shewed, did consequently
not from elsewhere bring the name of Saxons with
them, but had the same appropriated unto them in
Germany, even as the other sorts of German people got
among themselves for one cause or other, their several
denominations, which in some of them again in
time, was upon some cause or other altered and
changed.

This name then of Saxons they undoubtedly have
(though some hold it unlikely) of their use and wea-
ring of a certain kinde of sword or weapon invented
and made bowing crooked, much after the fashion of a
fishe, in imitation whereof it should seem to have been
first made. And when of late I conferred with the
excellent learned man, *M. Justus Lipsius* about the Sax-
ons true appellation (who I also found to concur with
me in opinion) he could presently put me in minde,
that a fishe is yet at this present in the *Netherlands* cal-
led a *saissen*. Now the swords of our ancestors being
made somewhat after that manner (the edge being on
the contrary side) they might well carry a like name
unto such an edge-tool, as they were made after: and
albeit we finde these kinde of Swords, anciently writ-
ten *Seaxen*, or *Seaxes*, yet it is like enough that our

Ancestors

Ancestors founded the x as f, for the Welsh-men wrote them Saison as they yet write us, which it is like they wrote, according as they heard them pronounce their own appellation.

Of this kinde of weapon they had two sorts, the one whereof being long were worne for Swords, and the other being short, as Hangers or Wood-knives, and these they called hand-seaxes, and such they were which after their comming into Brittain they had still in use, and did wear privily hanging under their long skirred coates: wherewith at a banquet on Salisbury plain where Hengestus had envited King Vortiger, about three hundred of his nobles, the watch word *Rem eorum seaxes*, that is, *Take your seaxes*, being given, were all of them suddenly slain. And as their long Seaxes or Swords, were as is said before, made after the form of a fische, so might their hand-seaxes as well in fashion and bigness of somewhat in name, agree unto their then used manner of ficles. Of this kinde of hand-seax, Erkenwine King of the East-Saxons did bear for his arms, three argent, in a field Gules. And the learned Engelhusus of this kinde of Seaxe and of the name of the Saxons, hath this ensuing Latin rithme.

Arms of
King Er-
kinwine;

*Quippe brevis gladius apud illos Saxa vocatur,
Unde sibi Saxo nomen traxisse putatur.*

Which may be Englished thus.

*Because a Saxa termed is,
The short sword which they wear,
Therefore the name of Saxons they
May well be thought to bear.*

Now then it being manifest that our Ancestors did affect and usually bear this kinde of weapon called a Seax, and that we finde it not to have been used among the other Germans, unless of such as afterward may have followed them in that fashion, why may not the peculiar bearers of that kinde of weapon, have gotten after the same their appellation? For seeing the name of the weapon and the name of the bearers thereof, is all one, either the weapon was so called of the men, or the men of the weapon: but that men are usually called according to the weapons which they wear, daily experience doth shew us, especially in war, where by the names of Lances, Carabines, Pikes, Muskets, &c. the bearers

Men are
often cal-
led after
their wea-
pons.

Sythians
so called
of shoot-
ings.

Galligla-
ses.

Togatz.

Bracatz.

West
France.

bearers of such weapons rather than the weapons are understood. And albeit such names do commonly remain unto the bearers onely during the war, yet if they should still use those weapons then doubtless would the names still remain unto them even from one posterity unto another. For the *Scythians*, as divers learned Authors and of good judgement do report, got and remained with that name because of their great use of shooting, for shooting in the *Teutonick* is called *schieten*, and anciently cometh of the verbe *septan*, which signifieth to shoot. Moreover, the *Picards* or people of *Picardy*, are said first to have gotten that name of their great and most accustomed use of Pikes. And as some affirm the *Galligasses* in *Ireland* do retain that name of the kind of *Polax* which they are accustomed to use. And not only of the weapons or arms which they have born, have sundry people gotten their denominations, but others even of the fashion of apparel which they have been accustomed to wear, as the people inhabiting in *Cisalpine*: were sometime called *Togatz* because they went in gowns. And the old inhabitants of the South parts of *France* were called *Bracatz*, of a short kinde of coat wherewith they were usually clad.

And he that will but consider the alteration of the names of many other people of *Germany* (which alwaies have proceeded of one cause or other) will finde it nothing strange, that our ancestors having before had some other name, should afterwards come to leave the same, and to be called by the name of *Saxons*: for where for example sake (among others) are the names now vulgarly known in *Germany*, of the *Catti*, the *Ubi*, the *Quadi*, the *Marcomanni*, the *Brukeri*, and the *Sicambri*, are they not all changed into other appellations. And the latter, to wit, the famous *Sicambri* long since even in *Germany* it self grown into two several names and people, which ere now the *Geldres*, and yet remain in their ancient residence, and the *Franks* that have made their habitation more higher into the land, as before hath been noted, whose country now beareth the name of *Franconia*: part of them under Prince *Faramund* entring afterwards into *Gallia*, left in fine unto that Country, the yet retained name of *France*, of some

Some called *Francia occidentalis*, because *Franconia* in Germany hath the name of *Francia Orientalis*.

East
France.

These manifest and many examples then weighed; with the cause and reason as hath been shewed, why our Ancestors had the name of Saxons (which proceeding of the bearing of arms can no way seem dishonorable, but indeed very honorable, carrying also in it self most reason & probability of truth) I trust sufficient hath here been said to satisfy the curious Reader.

How



How the ancient Noble Saxons, the true Ancestors of Englishmen, were originally a people of Germany: And how honorable it is for Englishmen to be descended from the Germans.

CHAP. II.



All our Writers agree, that Englishmen came from Germany.

THAT our Saxon Ancestors came out of Germany, and made their habitation in Britain, is no question, for that therein all agree: but some not contented to have them a people of German race, will needs bring them from elsewhere to have come into Germany, and from Germany afterward to have come into Britain: and this seemeth to proceed of a certain kind of delight that some people take in deriving & fetching things far off, though most commonly upon very little ground or shew of certainty.

But now to be the better able to judge of the probability or likelihood of the truth hereof, let us see from what place it was that they came, if from elsewhere they came into Germany, as also the time of their arrival there. For the first, about the place from whence they came, I see great contradiction among the conductors, for that some will bring them from Asia, some from Africa, some from Macedonia, some from Denmark, and some from Britain it selfe, so as we may be moved to compassion, to see our poor Ancestors thus led up and down the world by a sort of blind guides.

They that will bring them from Asia, will seem to have the most reason, as well for that in Asia were sometime ancient people called the Saca, which

name

name of theirs draweth in sound toward the name of Saxons, as also for that in *Asia* mankind had his first beginning. And considering they say further, that the Germans came out of *Persia*, (which is in *Asia*) why may not as well the Saxons be also come out of *Asia*; and that the Germans came out of *Persia*, they seem to think a thing very certain, by reason of the affinity of the German Tongue with that of the Persian. First then, as touching the *Saga* of *Asia*, I have already spoken in the foregoing chapter, and so shall not need to repeat it here; and to say that the Saxons have come out of *Asia*, for that mankind had first beginning there, is not a reason to deduce them onely from thence, but as well all the people else of the world; & I do shew in the said first chapter, that the Germans (among whom the Saxons must be comprised) did first come from *Asia* into *Europe*; for in *Asia* was that tower of confusion where the diversity of Nations first was caused.

All people
had their
beginning
in *Asia*.)

come

And whereas some to make an ancient difference between the Saxons and the Germans, as if they were severall Nations, and came severally into *Germany*, will confirm an opinion that the Germans came from *Persia*, because (as is aforesaid) of the affinity of their language with the Persian: surely it is an opinion of a very slender confirmation, for that indeed there is no affinity at all between those two languages; and albeit there may some half dozen or half a score words be found in the Persian that are broken German words, as *Chola*, *Pbedar*, *Madar*, *Beradar*, *Dothtar*, *Star*, *Band*, for *God*, *father*, *Mother*, *Brother*, *Daughter*, *Star*, *Band*, what affinity makes this, when all the rest is altogether different? yea as farre different as two languages can be the one from the other. And because I was desirous to be surely informed in this point, I wrote unto a Gentleman of my acquaintance in *Italy*, in the year 1601. at such time as *Sir Anthony Serley*, and *Euchin Ollibeag*, were Ambassadors there from the King of *Persia*, desiring him to conferre with the best Interpreters in their train, to know what affinity there might be between the Dutch & the Persian speeches, for there were there that spake them both exceeding well; but after they had used their memories as well as they might,

might, they could finde but about these half dozen words here set down, that could seem to have dependance on the Dutch, but more words by odds than these, may be found in the same tongue, that seem to have dependance on the Latin: and yet for all that, they are as far to few to make an affinity between the Latin and the Persian languages, are as the broken Latin words that are found in the Welsh tongue, able to bring a nearness between the Latin and the Welsh. And I have heard that a man may finde in the Irish, some words that sound of the Hebrew, but they help little to make Irishmen thereby to be the better Hebricians: and he that will observe it, shall finde divers words in diverse other most different languages that also agree together.

Trogus
Pompejus.

Jo. Carion.

Called
Celtæ of
their much
ryding.

And if some should yet move further question, why any German words at all should be found in the Persian tongue, seeing the Countries lie so far one from another? To this I answer, out of Trogus Pompejus, that after the death of Brennus, when with 150000. men he went to sack the Temple of Apollo in Delphos, the number nevertheless that remained, and of those that daily came unto them, was so great, that like swarms of Bees they filled all Asia: insomuch that the Oriental Kings made no wars one against another, but with whole camps of Gauls: and Carion maketh no doubt, but that these were Gaules and Germans joynd together, both which Nations were of the Grecians called by the name of *Celtæ*, and why might not then the German souldiers be employed in service in Persia, and leave some few words of their language there behinde them.

And now to give the curious Reader some further proof of the strangeness of the Persian tongue, and so to make an end of this matter; I have thought good in that language here to set down some few lines of the beginning of the first Chapter of *Genesis*: which together with the same in Latin, are these.

Dar aval afrid Choda mar an
asman, vermar anzenim.

Veanzenim bud thohi ubevan
vetarici abar rui tcham ubadi.

In principio creavit Deus
caelum & terram.

Terra autem erat inanis &
vacua, & tenebrae erant su-

chodaii

chodaii vezida scheva abar
rui anab.

Vegeuft Choda Bafchad
roſchni:vebud rochnaii.

Vebedid Choda mar an roſch-
naii : ceh neco, veguida card
choda meian an roſchnaii u-
mejan antarici.

Whecand Choda berofchnaii
roz,vebetarici cand ſchab.ve-
bud eivar, vebud bamdad roz
jakeh.

per faciem abyſſi, & Spiritus
Domini ferebatur ſu-
per aquas.

Dixitq; Deus : Fiat Lux:
Et facta eſt lux.

Et vidit Deus lucem quod
eſſet bona, & diſiſit lucem
a tenebris.

Appellavitq; lucem dicem,
& tenebras noſtem. Fa-
ctusq; eſt vespere & mane
dies unus.

By this it may ſeem, eſpecially to ſuch as have any
knowledge in the Dutch tongue, that between that
and this, here is no nearneſs of affinity at all, but as
much ſameſs as needeth to be.

Having before ſpoken of the ſuppoſed particular
coming of the Saxons forth of *Aſia*, and whereof I
mean to ſpeak more anon, it followeth to ſhew what
is ſaid of their coming from *Africa*, and for this I muſt
bring forth *Occa Scarlenſis*, of whom I have made men-
tion in the foregoing chapter, where I ſpake of the ap-
pellation or name of the Saxons. This Author forſooth
ſaith, that becauſe of the exceeding abundance of peo-
ple in *India*, many were conſtrained by lot to depart
thence to ſeek themſelves a new habitation for that o-
therwiſe their Country would not have been ſufficient
to afford them food. Over theſe were three brethren
appointed to be Princes and Captains, whoſe names
were *Jriſo*, *Mayo*, and *Bruno*.

*Occa Scar-
lenſis.*

A fabu-
lous nar-
ration of
*Occa Scar-
lenſis.*

“ Theſe he ſaith were entertained in the ſervice of
“ *Alexander King of Macedonia*, who uſed them in *Aſia*
“ for the defence of that which he had there conque-
“ red. But after the Death of *Alexander* they failed
“ towards *Africa* wherein *India* their own *Patria* was.
“ Yet willing to full-do their too-faln lot, In the year
“ after the creation of the World 3670, they came in-
“ to the *German Sea*, and landed in the Country where
“ before their coming, the Giants that by King *Brute*
“ were driven out of *Albion*, had ſought to have ha-
“ bitation, but were by wilde people that inhabited
“ there, chaſed from thence; and there *Jriſo* the
“ elder

counting

Sufridus
Petri.

The fable
of Friso
Saxo and
Bruno,
confuted.

Brunswick
whence it
taketh
name,

“elder brother with his followers seated themselves,
“and gave unto it the name of *Friesland*. Saxo the
second brother, took up his dwelling place by the Ri-
ver *Albi*, and *Bruno* where he built his burgh of *Brun-
nswic*, as is aforesaid in the first chapter, Lo thus hath
Occa told his tale, which indeed hath as plain a sense
as a man need to wish, to finde out a fable by; and yet
I fear *Sufridus Petri* hath been so much misguided by
him, as to make war with so worthy an Author as *Cornelius Tacitus*, and sundry others of far better credit
then ever was *Occa*: but now to the Fable. *Friso* and
his company having been by lot constrained to seek
themselves new habitations, because their country
could not afford them victuals, came unto the service
of King *Alexander*, but after his death they failed to-
wards *Africa*, wherein *India* their own *Parria* was: be-
like they did this because they had forgotten when first
they came thence, to bid their friends farwel; and so
thought good to return again to discharge this office
of curtesie, before they would take a farther journey,
but now hath *Occa* posed me about the country of *India*,
which he expressly saith was in *Africa*, and where in
good truth I can finde no such Country, or yet under-
stand that ever any part of *Africa* was so called, I have
heard of *India* in *Asia*, which taketh name of the Ri-
ver *Indus*, a very far way from *Africa*, it being also cal-
led *India Orientalis* because some have corruptly given
America the name of *India Occidentalis*. But the afore-
said *Friso* nevertheless departing with his brethren and
followers from a place which never was, came into the
German Sea, and landed in a Country from whence
the Giants, that King *Brute* had chased out of *Albion*,
had in seeking habitation been also chased by the savage
people that dwelt there, and thus could *Friso* and his
company do more then could the great Giants, in tak-
ing the Country from the wild men, which had dri-
ven thence those tame Giants. And as for the name
of the City of *Brunswick*, the old Saxon Chronicles tell
us that it took the name of *Bruno*, the son of *Ludolph*
Duke of *Saxony*, who in the year of our Lord 861. first
began to build it. We have now seen the coming of our
Saxons, together with their friends the *Frisians*, both
from *Africa* and *Macedonia*: and whereas some affirm
that

that they came from Denmark, this may in some sort be true, their name of Saxons being thought as is said before, first to have been begun in *Cimbria Chersonesus*, which of some is accounted a part of Denmark, but the learned and judicial German Authors, do account the Danes to have had at the first one original with the Germans and consequently to have bin a German people, and therefore I shall not need to stand much upon this point, considering that I do here onely go about to prove, that our Ancestors the Saxons were also originally a people of the German race.

Franciscus
Irenicus,
and others

And as for those that will bring them from the Britains, I hold them for as good Archers as he who *Diogenes* did sometimes behold to shoot (among others) at a but with the Crosbow, for still when his turn came to shoot, *Diogenes* would run and set his back against the mark: and being asked why he did so, made answer, That he did it for his safety: and the reason was, for that the fellow was sure from hitting the mark, seeing he never hit the butt.

Diogenes
his place
of safety.

If the Saxons came first out of Britain into Germany, the Britains and they were grown to a very great strangeness, when at such time as by the invitation of King *Vortiger* they returned out of Germany into Britain again, for that they neither could understand any one word of each others language, nor yet remember the old acquaintance and countryship that had been between them.

I have heard a tale of a Hollander and a Frenchman that by chance met together on the way as they were travelling, and falling out, went to buffets; the Hollander was too hard for the Frenchman, and threw him down, whereat the Frenchman cryed out, *Nestre-Dame*. The Hollander hearing this, was much moved, and bad bespew his heart for his folly, in not telling him sooner that he was of Rotterdam, for quoth he; I am of Rotterdam my self, and thou art my Countryman, and hadst thou but told me so much before, I had never beaten thee. Now if any of these, either the Saxons or the Britains, could have remembered but thus much of their Countryship, as here by chance the Frenchman uttered, which was straight waies well and wisely noted by the Hollander, it might also perhaps

A quarrel
between a
Hollander
and a
French-
man.

have bred some friendship between them, but so much could there not then be thought upon, nor never since, untill as it seemeth it came to some bodies minde in a dream, that the Saxons were descended from the Britains, and so for a dream I will let it pass.

About the
Saxons
supposed
coming by
land into
Germany.

12

Thus much sufficeth about our Ancestors coming from so many sundry places into Germany, and now as touching the time of their coming, there is as great uncertainty, as there is of the place from whence they came: for albeit *Occa* aforesaid, can mention the year 3670. after the creation of the world, which he might easily conjecture by the time of the reign of *Alexander* the great, in whose service he supposed them to have been, yet others do make their coming to have been about 70 years after, others say it was in the time of *Tiberius* the Emperor, and others can set down no time at all. So as being left both of the place from whence they came, and of the time when they came, in all uncertainty that may be. It followeth now to consider of the likelihood of their coming, to wit, whether it be likely that ever any such people from any place whatsoever have come into Germany. Well then they came by sea or by land; if by land and from out of *Asia*, which was from the East to the West, they could make no less journey of it and come the neereſt way they could, then two thousand miles. If from *Macedonia*, which was in a manner from the South to the North, it must needs be more then one thousand miles, but now to consider the difficulty of so great a passage in those dayes, as the unknown waies, the great Woods and Wildernesſes, the many Rivers, the provision of carriages and necessaries; and last of all the people of so many Provinces as they must pass thorow, who would never admit strangers without wars, to march through their countries, seeing they could not but appear unto them as a people that came resolved to take some part of the Country from them, to make it their new dwelling place, and yet notwithstanding all this, to pass through so many Countries, and to seat themselves on the sea coast, on the other side beyond them all, what man of sense can admit it?

About
their sup-
posed
coming in-
to Germa-
ny by sea.

But now if they came by sea (as *Occa* and such other as will needs bring them from elsewhere into Germany,

will

will rather have it) then must their sea voyage be also considered of. Being then presupposed to have been out of *Asia*, it must needs have been about by the *North-sea*, or else by the *Mediterranean sea*, first then if it were by the *North sea*, to wit, from beyond all *Biarmia* and *Scricfinia*, this sea, how unlikely it is to have been known and frequented such long time past, we may judge by that which *Tacitus* writeth thereof, saying: It is so slow that it is almost immoveable, and thought of many to be the bounds which compass in the whole world: and the reason of this opinion he saith, was, because the Sun continueth so clear and bright from the setting unto the rising, that it darkneth the Stars, * and some are perswaded that the sound of the Sun is there heard, as he riseth out of the sea: and that the beams of his head are there seen, as also many shapes of Gods, and that there was the end of nature and of the world; by which fabulous conceit (which *Tacitus* reporteth as the opinion of other men) it easily appeareth how utterly unknown this sea and passage in those times was. But our Countrymen that in this age of ours have discovered it, do make another description thereof, and tell us of heapes of Ice like Mountains, floating up and down that most dangerous Sea, and how sometimes the ships are hemmed in and compassed about with those icy moveable hills, wherof *Tacitus* can tell us nothing, which is also an argument of such ages ignorance of this Ocean: but how perilous indeed it is, our own Countrymen can best testifie, by the lamentable loss of Sir *Hugh Willoughbie*, and all the men in his two ships, who in the first attempt of the discovery thereof, were in the month of *October* in the year of our Lord 1553. frozen to death, in the haven called *Arzina* in *Lapland*. And now for all this, if any will have our Ancestors to have had such wonderful strange fortune, as to have escaped these and other Sea dangers, then might they lastly have passed Southerly, down between *Norway* and *Scotland*, and so come into the *German Ocean*.

Tacitus in
descri. Ger.

* He
should
have said,
that in
summer it
doth so.

R. Hakluyt
in the
English
Navigation-
tions.

But if by the way of *Mare Magiore*, and so down through *Helespont*, into the *Mediterranean Sea*; by which Sea the supposed commers from *Macedonia* might also take their course, then passing all the length of the *Mediterranean Sea*, they must have come to the straight of

Gibraltar, and have passed it, and then have coasted about the Western and Northern sides of Spain, and in fine through our narrow Seas have come (as is aforesaid) into the *German Ocean*, and so have arrived in some maritime part of *Germany*. Of both these courses, the latter (if any of both might be held likely) must needs in all mens judgements seem the likelier, because the other is so far about by the North, so extreme cold, and hath longest remained undiscovered.

Now what great difficulties their so far coming by Sea must needs carry with it, be it by the one way, be it by the other, will well appear when they are rightly considered, to make the journey more unlikely to have been by water, then it hath been shewed to have been by land: for where in such long foregoing seasons was there such knowledge in the art of Navigation, seeing the use of the Sea compass, and right skill of sayling was not then known? The first use of the Sea compass being as *Francisco Lopes de Gómara* saith, found out by an *Italian* (whose name as some say was *Flavio*) now three hundred years past: the which *Italian* was of *Malphi* not far from *Naples*. And as *Ortelius* saith, albeit this *Italian* found out the use of the compass, yet was it used but for eight winds, until by some of *Bruges* in *Flanders*, it was afterward brought unto thirty and two. Such then as in old foregoing seasons used to make sea-voyages, were fain to pass in small vessels, all along by the shore sides, and within the sight of land, being often forced to lye attending at the Sea-port and creeks, for convenient winds and rydes: and this manner of seafaring was the cause, that the ships which *Hiram* King of *Tyrus* sent with his sea-men and the servants of King *Salomon*, for gold of *Ophir*, were three years on their voyage. They passed down the *Red-Sea*, and so up Eastward all along the land coast unto *India*, which was heretofore as saith *Josephus* (in the second chapter of his eighth book of the Antiquities of the Jews) called *Ophir*.

He that shall then consider of this voyage, down *Mare Rubrum* unto *India*, or the gold-land of *Ophir*, and of the voyage of our ancestors down *Mare Magiore*, through *Helespont* into the *Miland-sea*, or for more necessity to take it from *Macedonia*, as some will have it, un-

2) Sea Compass when first invented.

Ab Ortelius.

Sea Compass by some of Bruges brought to 32 winds

Voyage of the ships of King Hiram.

India sometimes called Ophir.

to that maritime part of *Germany* where they are said to have seared themselves, shall finde no great difference in the greatness of the distances. And seeing the ships of *Hittan*, which may be accounted to have gone their voyage in a year and a half, and in like space to have returned, may be thought by former trade to have been thereunto accustomed, much longer time for such an extraordinary and unacquainted voyage of our Ancestors, with a far greater number of small vessels, for the transport of so many people, both men and women (as were to go seek themselves a new habitation) and much more store of necessary provision, must needs be required, then for that of the others.

It is farther to be noted, that at the straight aforementioned there are two mighty Mountains, the one in *Andalusia*, which is called *Gibraltar* whereof the straight taketh name: the other in *Mauritania*, and called *Abyla*, the which two mountaines were heretofore called the two Pillers of *Hercules*; and here all Antiquity was wont to reckon the last Western limit of the World. And neither *Hercules* himself who navigated through the *Mediterraneum Sea*, even unto that place, (and of whom for that cause the two hills had that appellation) nor any other, durst ever pass further, and therefore it was a custom among Saylers ariving safely at the Isle of *Gades*, which is at the point of the said straight; to pay their vows by offering sacrifice of thanksgiving in the Temple of *Hercules*, for their safe arrival to that most remote place of the earth.

True it is, that before the time of *Ptolemy*, the Isles of the *Canaries* called them the *Fortunate Islands*, which lye without the Straights but downward to the South, were discovered: but seeing no man durst go without the straight either about discoveries or ought else; we may rather think, yea and that with good reason, and probability, that they were discovered by some Fisher-men that might easily from the coast of *Africa* over against them, finde them out, seeing they lie so neer unto the said coast.

And yet notwithstanding what hath here been said, our supposed Ancestors that in those daies could neither be good Cosmographers, nor skilful Navigators,

to
e

Pillars of
Hercules.

Temple of
Hercules.

Fortunate
Islands.

must yet be thought first to have passed the whole length of the *Mediterranean Sea* from the East to the West, and quite to have put down *Hercules*, by adventuring to pass forth at the straight^r aforementioned, and much more by passing all the west coast of *Spain* and *Portugal*, from the South to the North, as also the cape of *Finis terra*: and then to have bent their course to the North-East, and so through our channel, as hath been said, to come into these maritime parts of *Germany*, and yet to receive such injury that all Antiquity should silence so brave and adventurous a journey as so many difficulties (as have been recited) must needs make it to have been, their hap hath surely been exceeding hard.

But admitting for all this that they came by Sea, by what way soever, and missing in their journey of many other places to make their habitation in, arrived lastly in some maritime place of *Germany* or *Cimbria Chersonesus*, how is it like that so populous and ever-warlike a people as the Germans, such as alwaies were apt to enlarge their own limits, and to invade many other potent Countries, would admit strangers to invade theirs, and to dispossess them of a good part thereof. And if any man should think that those parts of *Germany* were not then peopled, he is deceived, for the learned *Genebrard* saith, that in long time past, people did more covet to inhabit towards the Sea coasts than far within the land: and this in reason is most likely so to have been, because they thereby might come to enjoy the commodities of the Sea, as well as those of the land: and therefore they came not unto an unpeopled place, and so could not attain to any such especial habitation, without fighting for it; but must be sure to be a long time in war before they could be left unto quiet possession; and such wars, and upon such an occasion (as is an invasion made by strangers) could never be clean rooted out of the memory of posterity.

Sea coast
more of
old time
inhabited
then the
inlands.

Moreover vulgar tradition would have reckoned them strangers, their language also would have been altogether different, and lightly some of the places which they came to possess, they would have nominated according to places in the Country where they had

had their old habitation; as such as come from far to have new residences else where, are commonly wont to do. Yea, and that which is more, their Idols and Pagan rites and Religion would have been different from the other Germans, whereof it is like one or other would have kept memory, but their Idols are known to have been *Tuisco, Thor, Woden, Friga, Seater*; and such other as had the other Germans, Danes, and Swedens, (all anciently one Nation) whereof more shall bespoken in the next chapter.

Thus much may suffice to shew the unlikelyhood or rather impossibility of the supposed coming of our Saxon Ancestors from elsewhere into Germany. And now will I return unto *Cornelius Tacitus* a most credit-worthy writer, to see what his judgement is of their being or not being originally Germans, seeing it is in this case very allowable, he having so long ago so diligently laboured to be well acquainted both with the Country, and people of Germany.

Tacitus in
his descr.
of Germ.

“His judgement then (as may appear by his own words here set down) is, that the Germans are home-bred, and the natural people of their Country, and not mixed with others, coming from other places; for that such as in former times did seek new habitations, did come by sea, and not by land, and their huge and spacious Ocean being as (saith he) I may terme it different from ours, is seldom navigated by our men, for besides the peril of such a rough and unknown sea, who unless Germany were his native soyle, would leave Asia, Africa, or Italy, to go plant himself there: the Country of it self being rude, and the air unpleasant, &c. The same Author within some few lines after, declared his judgement again, saying thus, I am of opinion with them that think the people of Germany not altered and changed by joining with other Nations, but have continued their own true and pure Nation like unto none but themselves.

And this surely of this worthy Author was very judicially spoken, after that himself (not being content to take reports by retaile) had most diligent and curious enquiry, to be best thereof informed. And indeed after all examinations of divers opinions of the Saxons name, and original, I finde that divers

learned Germans of our time do plainly say, that there is no other account to be made of the Saxons then of the other people of the German Nation, and with them in this opinion (as is noted before) the great antiquary and excellently learned *Justus Lipsius* doth fully concur.

Saxones.

Neither is it of moment to think our Ancestors came out of *Asia*, because *Ptolemy* giveth the name of *Saxones* to the people inhabiting in *Scythia*, not far from the Mountains of *Imaus*; for if neernels of name were a sufficient argument, then might the *Suebi* a most ancient people also of *Germany*, be said to be descended from the *Suebi* of this aforesaid very part of *Asia*, seeing they and those of *Germany* are noted by *Ptolemy* without the difference of any one letter, and yet is his orthography different (by so much as it is) between the *Saxones* he noteth for a people of *Germany*, and his *Saxones* of *Asia*. And so might in like manner the *Samniti* which he placeth in *Gallia*, be of the *Samniti* or *Sanmitæ* in *Scythia*. And it may so be said of sundry the like; yea some peradventure might imagine all the Germans (because of some neernels of name) to be descended from the *Germani* of the inferior *Libia* in *Africa*.

No Nation doth call one another as each callith it self.

It is seldom or never seen (as before I have noted) that strangers do call either other people, or other places as the people inhabiting such different places, do call themselves: and daily experience doth witness this, even in such as are the neerest neighbours one to another, as for example, the Germans albeit they border upon the *Italians*, do not usually so call them, nor yet their Country *Italy*, but do terme them *Galles* and their Country *Walesland*. He that we call a *Frenchman* called himself *Francois*. He that we call a *Spaniard* calleth himself *Espannol*. He that we call a *Welshman*, calleth himself *Cymro*, and contrariwise none of all these do call us as we call our selves, nor none of them like other. For a *Frenchman* calleth an *Englishman* *Anglois*, the *Spaniard* calleth him *Ingles*, and the *Welshman* calleth him *Saision*: and therefore there is no doubt to be made, but *Ptolemy*, and other writers have much varied from the very right appellation both of people and places; and the more, by how much

much more they lived in distance from them, all which may surely argue the ground to be most unsure, of deriving people of one part of the world through shew of nearness of name, from the inhabitants of another part thereof, and those also very far each from other.

Having now as I trust given the Reader sufficient satisfaction in this matter, and left him to believe that our Saxon Ancestors were merely, and originally a people of Germany, it followeth then to shew what an highly renowned, and most honourable Nation the Germans have alwaies been, that thereby it may consequently appear how honorable it is for Englishmen to be from them descended. For manifestation whereof I will first set down, what things proper unto them, do especially make them a most noble Nation in the sight of all the world, and then will I shew the reports, and testimonies which ancient Authors of other Nations do give them.

Why the Germans are a most noble Nation,

The first therefore, and most memorable, and worthy of most renown, and glory, is, that they have been the onely, and ever possessors of their Country, to wit, the first people that ever inhabited it, no antiquity being able to tell us that ever any people have dwelt in Germany save onely the Germans themselves, who yet unto this day do there hold their habitation.

1. Germans the continued possessors of Germany.

Secondly, they were never subdued by any, for albeit that the Romans with exceeding great cost, loss, and long trouble, might come to be the Commanders of some part thereof; yet of the whole never, as of *Gallia*, *Spain*, and many other Countries else, they were.

2. Germans never subdued by any.

Thirdly, they have ever kept themselves unmixed with forraign people, and their language without mixing it with any forraign tongue.

3. Germans not their language mixed.

In all which three points of greatest national honor, I doubt whether any people else in the world can challenge to have equality with them.

And for their further honor it is to be considered, that they have not onely been the ever keepers of their own Country, mean while so many other Nations of the world have been transposed, and forced to fly from

one

English-
men issued
from the
Germans.

one region to another, and subjected to the irrecoverable loss of their national names, languages, and habitations, but many most warlike troops have gone out of *Germany*, and taken possession in all the best Countries of *Europe*, where their off-spring even to this day remaineth. As first for examples sake to begin with the Saxons the Ancestors of our noble English Nation, who came and took possession of *Loegria* the best part of *Brittain*, and left unto it the name of *England*, which unto this day, with daily increase of honor, it still enjoyeth.

Frenchmen
first issued
from the
Germans.

The Franks in like manner a people of *Germany*, (much about the time that our Saxon Ancestors came into *Brittain*) entred into *Gallia*, under their Duke or King called *Faramund*, and of these *Frankes*, it came afterwards to be called *France*, and the people *Frenchmen* now of us *Frenchmen*, (as elsewhere hath been touched) and to these the ancient *Gauls* were forced to give place, and glad in the end to joyn in amity with them, whereby of two Nations they became one, and do now remain known to the world under the name of *Frenchmen*.

The people
of
Lombardie
issued from
the Ger-
mans.
Crantzius
lib. 2.

The Longobards in like sort being a people of the Northern parts of *Germany* by occasion of an extraordinary famine in the time of *Swino* King of *Denmark*, as *Crantzius* testifieth, (through the counsel, and advice that was given by a woman) were by lot sent forth of the Country, about the year of our Lord 384. and at the last attained unto the possession of the best part of all *Italy*, which after them do yet retain the name of *Lombardy*.

Nobility
of Spain
issued from
the Goths.

The *Goths* and the *Vandals*, being also a people of the septentrional parts of *Germany*, did not onely display their banners, and made themselves to be dreadful in *Italy* but in *Africa* also, and coming into *Spain*, did there establish the successive seats of many Kings: and from the blood and descent of the said *Goths* both the King himself, and many of the greatest nobility at this present in all *Spain*, are descended, and the surnames of *Guzman*, *Manryc*, *Mendoza*, *Albukerck*, and *Enriques*, with sundry other of German sound and signification doe accordingly argue the original of such families. Yea the names of *Catalonia*, which right should be *Gotholonia*,

tholenia, and *Andaluzia*, which is otherwise *Vandaluzia*, Provinces taking appellation of the *Goths* and *Vandals*, do hereunto also yeeld proof.

The Normans likewise coming from the Northern parts anciently of *Germany*, obtained in *France* the possession of *Newstria*, which of them took afterward the name of *Normandy*, from whence some of them not long after came into *England*, but of this because it more concerneth us then the others, more shall be spoken in the sixt chapter, and therefore the less in this place. Thus have we here seen the Germans leave places unto their posterity to inhabite in, in *Italy*, *Spain*, *France*, and *Brittain*, where unto this day they remain, as the true witnesses of the great actions of their most victorious, and noble Ancestors, Let us now see by the report of ancient Authors, and such as were strangers unto them, of what honor, esteem, and worthiness they were in the sight of the world, in those their elder years.

Normans
issued from
the Ger-
mans.

Testime-
nies of an-
cient Au-
thors of
the wor-
thiness of
the Ger-
mans.

Aristotle saith, that the Germans used to take their new born children, and to dive them in rivers, as well to make tryal of their strength, as to begin to enure them unto hardnes, which thing *Gallen* also witnesseth, and therefore *Claudian* saith: *Nascens explorat gurgite Rhenus*, that is, The streame of the *Rhene* doth try the new born babes, and they are mistaken that report this custome of putting little children in water, to have been to discern the base born from the legitimate, for the Germans of all other Nations had least cause to seek any such way of tryal, adultery being very rarely found among them, but it onely was, as is aforesaid, to enure them to hardnes, and to endure the water berimes, for that (as a thing very necessary for souldiers) they were in their tender years taught to swim, whereby in time they were able, as both *Dion* and *Herodote* do report, even armed to swim over rivers: and *Cesar* saith, That this Nation did endure hardnes even from their tender years. *Seneca* also saith, That they taught their little boyes to mannage the pike, having small javelins made for them of purpose: and they did use to lay their children among their armor in the Camp, it being a sport unto the Infants to see the glittering of the armor, &c. Moreover

Polit. l. 8.
Gallen,

Claudian.

Dion.
Herodote
Cesar.
Seneca.

the

the said Author censurcth them to take their onely delight in bearing armes, as being thereto born, and thereto brought up.

Cæsar biting at them, called them a perjured and dissembling people, but who can expect better then a bad report at his enemies hand, his ambition was more daunted in meddling with them, then with any other Nation whatsoever, and that his calumniating them may the more appear to be of malice, one of his own Nation who lived among them, and knew their conditions better then he, doth report of them the clean contrary; saying, That they were without fraud and subtilty; yea, one of *Cæsars* own successors in the *Roman* Empire, saith plainly, That he had learned by experience that this people could not flatter, but converted simply, and plainly with all other Nations.

Dionysius and *Arrianus* do call them, a martial and a warlike people. And *Seneca* doth excellently praise them, not letting to say, That there is no Nation more courageous then the German, none more ready to give the onset on the enemy then they, they being a people naturally given to war.

Josephus saith, that when the Emperour *Cajus Caligula* was mustered by *Chereas*, and others, the first that got knowledge thereof were the Germans, a troope of men chosen out of the Dutch Nation to be the Emperours guard, whereby is to be noted what great trust, and confidence was reposed in that Nation, when Princes so long agoe (as both in *Italy*, *France*, and other places they have since continued) did chuse them for the men to whom they committed the safety, and conservation of their own persons. And *Chereas* aforesaid having killed his Prince, was by the said Princes guard of Germans, presently killed himselfe. *Josephus* also writeth that at the buriall of *Herod Ascalonite*, first followed his own servants, then the *Tharses*, then the *Germans*, and after the *Germans* the *Gauls*, &c. And in commendation of the worthines of the *Germans*, in another place he saith thus. They are big, and strong of body, and use to stand in the fore-front of the battell, and to receive the first encounter of the enemy, for their presence where they were, brought good speed, and furtherance. And of such resolution they shewed themselves,

Tacitus in
descrip. Ger.
Julian.

Dionysius,
Arrianus.
By the re-
port of
Seneca.
In lib. de
ira: no
Nation
more
courage-
ous then
the Ger-
mans.
In lib. 39.
de antiq.
Jude.
Princes
anciently
guarded
by Ger-
mans.
Libro 17.
de Ant.
Judeor.

selves, that *Appian* reporteth them to be the contempters of death, which he said to proceed, of a conceived hope of returning to life again. Yet kenneeth not their resolutions in affaires of waight to be done without advisement, for *Tacitus* saith of them that they deliberate when they cannot dissemble, and resolve when they cannot erre, and because this Author is better acquainted with their antient carriage than any other, I must therefore make him a more ample witnesse of their worthinesse, albeit it were even in such an age as they could be reputed no other than barbarous, seeing they then wanted the knowledge of letters, and consequently of right civility and yet taking them as they were, thus of them hee speaketh.

They goe singing to the warres and have certain verses by singing of which, they encourage themselves. The women do carry such necessary things as serve for the preparation of their husbands and childrens nourishment. When they come to joyn battell, it is a dishonour, to their Prince to be overcome in valour, and to his followers not to goe so far in prowesse as their Prince. "To return alive from that battell in which his Prince is slain is a perpetuall reproach, and infamy, it being the most principall point of their oath to defend, and maintain him, and to ascribe their own exploits to his glory, and honor. Princes do fight for victory, and their followers for the Prince. They go when they are hurt to their mothers, and wives, who over-view, sucke, and dresse their wounds, carry them meat, and encourage them to stand to it: yea it is reported that some battels being even ready to be lost, have been by the womens earnest prayers, exposing their bodies to the danger, and by shewing how neerer at hand their captivity was, recovered again.

"If any in battell do lose his shield it is reputed the greatest offence, and disgrace, and many which in battell have saved themselves by flight, have afterward for the very shame thereof hanged themselves.

And here hence may have proceeded that which *St. Clement*, and *Eusebius* write, that many of the Germans did subdue gluttony with an halter. But to return again to *Tacitus*, and for an upshot in praise of the noble Germans admirable courage, let us here him say,

That

Appianus,

lib. 5. c. 12.

lib. 5. c. 12.

lib. 5. c. 12.

lib. 5. c. 12.

lib. 5. c. 12.

lib. 5. c. 12.

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lib. 5. c. 12.

lib. 5. c. 12.

lib. 5. c. 12.

* And yet
conquered
it not nei-
ther.

That the *Romans* were two hundred, and ten years about the conquering of *Germany*, * in which time there were many losses on both parts, but neither the *Samnites*, nor the *Carthaginians*, nor the *Spaniards*, nor the *Gauls*, nor the *Parthians*, so often troubled them. And therefore was it truly reported of the *Germans*, that there was never any that meddled with them, that repented it not. Yea, so great was the deserved glory, and renown of their valour, that other Nations, to wit, the *Treveri*, and the *Nervii*, did ambitiously seem to have their beginning from the *Germans*, as though (saith *Tacitus*) by this glory of blood, they should be unlike, and differ in cowardliness from the *Gauls*.

And now touching their honesty of life, a rare thing among Pagan people, (for such they then were) *Caesar* himself reporteth, that the youth of *Germany* were not given to the lusts of the flesh: the *Germans* accounting it a thing most beastly to have the company of any woman before she came to the age of twenty years. And *Tacitus* shewing their great continency, saith: That *Matrimony* is severely observed among them, and that of all barbarous people, they onely did content themselves one man with one woman; except some very few, which not for untuly lust, but for their Nobility sake were sued unto for sundry marriages. Adultery is seldom committed in so populous a Nation, and the punishment for it incontinently inflicted at the best liking of the husband, &c. It is very commendable among them that onely Virgins do marry, and that onely once, and the man the like, contrairing thus with the hope, and desire of one wife, &c. No man laugheth at vices. Good manners are of greater authority and force among them, then elsewhere good laws. A rare commendation surely of such a people as the *Germans* then were: I omit sundry other things very praise-worthy among them, and especially their most free, and bountifull hospitality, the like whereof was no where else to be found.

Lo here the testimony of sundry ancient and approved Authors, of this most ancient, honorable and wide-renowned people, the true, and most worthy Ancestors of *Englishmen*, who in those former ages not being to be otherwise accounted of, but as uncivil, and barbarous,

The old
Germans
of all o-
ther peo-
ple con-
tented
themselves
one man
with one
woman.

Good
manners,
of what
force a-
mong the
Germans.
Hospitali-
ty, no
where like
to that of
the Ger-
mans,

rous, when even at the hands of meer strangers they required so great praise, their incivility appeareth to have been such that it might have given great example of civility to all the rest of the barbarous Nations of the world beside. And whereas *Tacitus* in some things describing the rudeness of the people (which is not to be marvelled at, considering their want of learning) doth also shew the Country to lie in a manner waste, unpleasant, unmanured, wild, woody, and sterill, and not replenished with fair and beautiful buildings, as the greatest part of the world was not in those dayes, the change of all this in the since-succeeding ages hath grown to be marvellous great, for long before these our latter ages the Country hath been brought to be very fertile, the ground for tillage in some places of the East parts thereof being so spacious, and so great, that the husbandman going forward with his Plough in the morning, doth never return back again till mid-day: so making his whole daies work, but two ploughed furrows; one in his going forward, the other in his returning back.

Germany described as it was of old time.

Two ploughed furrows a whole dayes work in Germany.

It yeeldeth also great store of good wine, and is replenished with numbers of most fair, and flourishing Cities. The mines (whereof *Tacitus* seemed doubtful) do deliver gold, silver, copper, and all other metals: yea the rivers do yeeld gold in the sand on their shore sides. And as touching the knowledge of the people, what learning or skill is there among men that they exceed not in? It is a meer imaginary supposal, to think that the temperature of the air of any region doth make the inhabitants more or less learned or ingenious, and such as so perswade themselves are therein undoubtedly deceived. I do confess that certain Nations have certain vertues and vices, more apparently proper to them then to others, but this is not to be understood otherwise to proceed, then of some successive or heritable custom remaining among them, the case concerning learning and science being far different: for where was there ever more learning and science then in Greece, and where is there now in the world more barbarism? What most excellent learned men, and great Doctors of the Church hath Africa brought forth, as *Tertullian*, *Optatus*, *Lactantius*, *St. Cyprian*, and *Saint Augustine*?

People not ingenious according to their Country air.

gubned: And with what learned is Africa in our time acquainted? Contrariwise in the flourishing daies of the Romans; how utterly without the knowledge of letters, sciences, and arts were the Germans; and how do the Germans now a daies flourish in all learning and cunning. As in the well speaking science of *Rhetorick*: The arith trying *Logick*: The perfect *Arithmetick*: The righteous *Geometry*. The high-reaching *Astronomy*; and the health restoring *Physick*, with all other most profound learning and excellent sciences. And in the knowledge of the Imperial law, the Germans may rightly challenge the first place.

Sundry most rare inventions have had their original and birth among them. Whereof the noble Art of Printing, and the use of Artillery, are of most note. In handy works they have done most admirable things, such for example as was the heaven of silver, which by *Ferdinand the Emperre*, was sent unto *Soliman the great Turke*, wherein all the Planets had their several courses; where the one Sphere moved swiftly, and the other slowly: where the Sun held his ordinary course through the *Zodiac*, where the Moon at her due seasons appeared in her newness, fulness, increasing and decreasing, according to her just course. This piece of work was born by twelvet men; set in a frame, and unstained again in the presence of the Emperer, by him that had made it; who also made a book containing the manner how to keep the same in due order: and of this most rare and wonderful piece of work, *Jovian Sabellius*, and the French Poet *Bartas*, do make mention.

Moreover by a German, named *Joannes de Monteregio*, vulgarly *Coningsberg*, was an Eagle made of wood, with such wonderful art, that flying out of the hand of the maker thereof, it flew after the Emperer a long way, even unto the gate of the City of *Norinberg*. What would *Tacitus* now say, if he were alive, and did behold so great an alteration and change in this people? both in learning and cunning; but most of all to see the Seat of the Roman Emperer placed in Germany, and the Emperer himself to be a German, yea the Imperial dignity (the greatest temporal state of the world) to have continued in that Nation, and race, these

A heaven
of silver.

An Eagle
of wood
made to
fly.

Seat of
the Empe-
ror in Ger-
many.

these 800. years, *Charles the great* that first therunto brought it, being a German by birth, and descent: born at *Engelberg* two Dutch miles from *Magance*, and speaking the German tongue, as his own proper language.

True it is, that as all Nations have their imperfections so have the Germans theirs, and that of an old and ill continued custom; for *Tacitus* forgetteth not to note unto us, that they thought it no dishonor to drink day and night: and yet was it in those dayes the less marvel, seeing *Pliny* complaineth, that drunkenness reign'd throughout the world. And strange it is that *Athenaus* reckoning up the Nations given to that vice omitteth the Germans; whereby it may be supposed that he accounted them sober in respect of the Grecians and others. This ancient and habited vice is among them of late years much decreased, but in truth they have had good leisure long since wholly to have left it, though in great likelihood, their bordering neighbours the Italians and Frenchmen have not in their hearts greatly wished they should.

Plinius.

Athenaus.

Drunkenness beginning to be well left among the Germans.

Thus having briefly shewed both that our Antecessors the Saxons were a people of Germany, as also the honor, as well anciently as modernly of that great and noble Nation, equal in honour to the chief; if not before all Nations else of the world (the points rightly considered, and to be seen in them: that most truly declare the honor of Nations) our noble English Nation, doubtless from them descended, shall not need in all involved obscurity and uncertainty elsewhere to seek their original (onely for the desire of far fetching it) being from no where able to derive it more clear, nor no way more honorable.

E

of



Of the ancient living of our Saxon Ancestors.
Of the Idols they adored while they were Pa-
gans: and how they grew to be of greatest
name and habitation of any other people of Ger-
many.

CHAP. III.



Having treated in the fore-going chap-
ters of the original, the name and
the habitations of the old Saxons, it
is requisite that I now speak of the
customs and rites, which they ob-
served, as also of the reputation
and greatness, they have grown un-
to in their Country of Germany. Partly gathered out
of the writings of sundry learned German Authors:
partly out of old books and records in the Teutonick
tongue, and supplied by observation of sundry
things, which long tradition hath reserved in their po-
sterity.

Ancestors
of Eng-
lishmen
described.

First then as touching their ancient condition, and
manner of life. They were a people very active and
industrious, utterly detesting idleness and sloth, still
seeking by war to enlarge the bounds of their own ter-
ritories: fierce against their enemies, but conversing
together among themselves in great love and friendli-
ness, an especial cause of the augmentation of their
prosperity. They had (as elsewhere I have noted)
before the time of Christ, long and great wars with the
Danes, and especially about the Country of Cimbrica
Chersonesus, which the Danes usurped from them, and
albeit they were not then equal unto them either in
force or fortune, they did nevertheless so dispose of
their uttermost ability, that even by meer valour, and
main

main force of armes they attained unto their desired habitation and repose. And when it so fell out that they had no wars, then was their greatest exercise and delight in hunting.

They were ordinarily tall of body, very fair of complexion, free, liberal, and cheerful of minde, and in deportment of a comely and seemly carriage. They wore long hair even unto their shoulders; and it was ordained among them that a man might not cut the hair of his beard, untill such time as he had either slain an enemy of his Country in the field, or at the least taken his arms from him. The men wore coats with side skirts all garded, or bordered about, and the better sort had their borders beautified with Pearl; the others with sundry colours, and so in like manner had the women, some say their apparel was of linning, but I do not finde it generally so to have been: both men and women did use to wear cloaks, and their shoes piked, and bowed with sharpe points up before.

They used long spears and also holbards. Their shields were short, and he that hapned to lose his shield in battel was barred, and kept from being present at the sacrifices unto their Idols, and many for the very shame and anguish thereof destroyed themselves. The crossbow they had in great use, and that in war. Their swords were broad and bowing, somewhat according to the fashion of a sinke, as before in the first chapter I have already shewed, they also used to carry hatchets, which they called bills, and wherof we yet retain the name of bill, but they had short steeles, and these they could throw very forcibly and right, both at their enemies in war, and at wilde beasts in hunting: and they alwaies kept their weapons very fair and clean.

Four degrees of people they accounted to be among themselves; the first were *Edel*, that is to say, noble or gentle: the second were *fri-irou*, that is, free people, to wit, free born, and of free parents: the third were *fri-galaten*, that is to say letten-free, or manumysed: and the fourth were *Gagen*, that is, own, or proper, to wit, bond, and each of these sorts by his ordinary custom did commonly marry in his own degree. But if any, of any the inferior degrees did

Our Antecessors delighted in war and hunting.

Description of our Antecessors.

M. Var-nicus.

Weapons of the old Saxons.

Johannes Pomarius.

Johannes Pomarius.

through his vertues deserves well, or by honest industry attain unto riches, enabling himself thereby to assist the Commonwealth, he was then advanced higher.

Custom of
Gavelkind

They suffered not their lands to descend to the eldest son onely, but unto all their male children, and this custom the Saxons that afterward came into Britain, did there also observe; whereof there yet remaineth memory in the Province of Kent, in the custome now corruptly termed Gavelkind, but should be according as anciently it was, Give all kind, which is as much to say, as give each child his part.

Mothers
the most
natural
nurses to
their own
children.

The children were commonly nursed by their own mothers, and it was accounted a great shame for a mother to put her child forth to nurse, unless it were upon some necessity: they holding it among them for a general rule, that the child by suckling a strange nurse, would rather incline unto the nature of her, then unto the nature of the own father or mother. If either wife or maid were found in dishonesty, her clothes were cut off round about her, beneath the girdle-lead, and she was whipped, and turned out to be despised of the people. St. Boniface an Englishman, and Archbishop of Magance, in an epistle which he wrote unto Ethelbald King of Mercia (wherein he reproveth him for his unclean life) declareth the punishment for such offences, to have been among the old Pagan Saxons, far more severe then is here set down.

Ages
counted
by winters

They began their important business according to the course of the Moon, to wit, with the increase, and not with the wane. They did count time by the nights whereof we yet retain our saying of scennight, and fortnight, for seven nights, and fourteen nights, more usually yet so speaking, then saying seven dayes, or fourteen dayes. The ages of their own lives they alwayes counted by winters; and the reason why they used this seemeth to have been, because they had overpassed so many seasons of cold, and sharp weather. And by winters they also counted their termes of years.

They used to engrave upon certain squared sticks a-hour a foot in length, or shorter or longer as they pleased, the courses of the moons of the whole year, whereby

whereby they could alwaies certainly tell when the new Moons, full Moons, and changes should happen, as also their festival daies; and such a carved stick they called an *Al-mon-acht*, that is to say, *Al-mon-heed*, to wit, the regard or observation of all the moons, and here-hence is derived the name of *Almanack*.

The signification of Almanack.

For the twelve moneths of the year they had such names as the nature of their seasons did aptest require, for the names which we now call them by, we have in after-time borrowed from the French, and Latin, they having been unto our Ancestors wholly unknown.

Our old names of the twelve moneths of the year.

The moneth which we now call *January*, they called *Wolf-monat*, to wit, *Wolf-moneth*, because people are wont alwaies in that moneth to be in more danger to be devoured of Wolves, then in any season else of the year; for that through the extremity of cold and snow, those ravenous creatures could nor finde of other beasts sufficient to feed upon.

Wolf-moneth.

They called *February* *Sprout-kele*, by *kele* meaning the *kele-wurt*, which we now call the *cole-wurt*, the greatest pot-wurt in time long past that our Ancestors used, and the broth made therewith, was there of also called *kele*, for before we borrowed from the French the name of *potage*, and the name of *herbe*, the one in our own language was called *kele*, and the other *wurt*, and as this *kele-wurt*, or *potage-herbe*, was the chief winter-wurt for the sustenance of the husbandman, so was it the first herb that in this moneth began to yeeld out wholesome young sprouts, and consequently gave thereunto the name of *Sprout-kele*. This herb was not onely of our old Ancestors held to be very good, both for sustenance and health; but the ancient Romans had also such an opinion thereof, that during the six hundred years that *Rome* was without Physicians, the people used to plant great store of these wurts, which they accounted both meat and medicine: for as they did eat the wurt for sustenance, so did they drink the water wherein it was boyled, as a thing so-veraign in all kinds of sicknesses.

Sprout-kele.

February is yet in the Netherlands called Spruckel.

Dioscorides.

The moneth of *March* they called *Lent-monat*, that is, according to our now orthography, *Length-moneth*, because the daies did then first begin in length to exceed the nights. And this moneth being

Length-moneth.

by

by our Ancestors so called when they received Christianity, and consequently therewith the ancient Christian custom of fasting, they called this chief season of fasting, the fast of *Lent*, because of the *Lent-monat*, whereon the most part of the time of this fasting always fell, and hereof it cometh that we now call it *Lent*, it being rather the fast of *Lent*, though the former name of *Lent-monat* be long since lost, and the name of *March* borrowed instead thereof.

Oster-monat.

They called *April* by the name of *Oster-monat*, some think, of a Goddess called *Goster*, whereof I see no great reason, for if it took appellation of such a Goddess (a supposed cause of the Easterly winds) it seemeth to have been somewhat by some miswritten, and should rightly be *Oster*, and not *Goster*. The winds indeed by ancient observation, were found in this moneth most commonly to blow from the East, and East in the *Teutonic* is *Ost*, and *Ost-End*, which rightly in English is *East-end*, hath that name for the Eastern situation thereof, as to the ships it appeareth which through the narrow seas do come from the West, So as our name of the feast of *Easter*, may be as much to say, as the feast of *Oster*, being yet at this present in *Saxony* called *Ostern*, which cometh of *Oster-monat*, their, and our old name of *April*.

Tri-milki.

The pleasant moneth of *May* they termed by the name of *Tri-milki*, because in that moneth they began to milk their Kine three times in the day.

Weyd-monat.

Unto *June* they gave the name of *Weyd-monat*, because their beasts did then weyd in the meddows, that is to say, go to feed there, and thereof a meddow is also in the *Teutonic* called a *weyd*, and of *weyd* we yet retain our word *made*, which we understand of going through watry places, such as meddows are wont to be.

Hey-monat.

July was of them called *Wey-monat* or *Hey-monat*, that is to say, *Hey-month*, because therein they usually mowed, and made their *Hey-harvest*.

Arn-monat, or rather Barn-monat, Gerst-monat.

August they called *Arn-monat*, (more rightly *barn-monat*) intending thereby the then filling of their barnes with Corn.

September they called *Gerst-monat*, for that barley which that moneth commonly yeilded, was anciently

ently called *Bittel*, the name of barley being given unto it by reason of the drink therewith made, called beer, and from beerlegh it come to be berlegh, and from berlegh to barley. So in like manner beer-heyem, to wit, the overdecking or covering of beer came to be called berham, and afterwards barm, having since gotten I wot not how many names besides.

This excellent and healthsome liquor, beer, anciently also called *Biel*, as of the Danes it yet is (beer and ale being in effect all one) was first of the Germans invented, and brought in use.

October had the name of *wyn-monat*, and albeit they had not anciently wines made in Germany, yet in this season had they them from divers countries adjoining.

Wyn-monat.

November they termed *wint-monat*, to wit, wind-moneth, whereby we may see that our Ancestors were in this season of the year made acquainted with blustering *Boreas*, and it was the ancient custom for Shipmen then to shrowd themselves at home, and to give give over sea-faring (norwithstanding the littleness of their then used voyages) until blustering *March* had bidden them well to fare.

Wint-monat.

December had his due appellation given him in the name of *minster-monat*, to wit, winter moneth, but after the Saxons received Christianity, they then of devotion to the birth time of Christ termed it by the name of *Heiligh-monat*, that is to say, holy moneth.

Winter-moneth.

Some of the Germans in their several Provinces did somewhat vary from the others, in some of these moneths appellations; and our Ancestors came in time to leave these their old significant names, and to take and imitate from the French, as is aforesaid, the names by us now used.

For the general government of the Country, they ordained twelve Noble men, chosen from among others for their worthiness, and sufficiency. These in the time of peace rode their several circuits, to see justice, and good customs, observed, and they often of course, at appointed times met all together, to consult and give order in publick affairs, but ever in time of war one of these twelve was chosen to be King; and

Ancient government of Saxony.

Johannes Pomarius, Chro. Sax.

Carolus
magnus.

King Wit-
tekind
made a
Duke.

Henricus
Auceps.

Pomarjus
Chro. Sax.

Four
sorts of
Ordeal.

Speculum.
Saxon. lib.
3.

Aeneas Sil-
vius, BRE-
nani.

Chro. Sax-
on. Johan-
nes Powa-
rius. Cos-
nelius Kp-
larus, and
others.

so to remain so long onely as the war lasted; and that being ended; his name, and dignity of King also ceased, and he became as before, and this custome continued among them untill the time of their warres with the Emperour *Charles the Great*, at which time *Wittekind* one of the twelve as aforesaid a Nobleman of *Angia* in *Westphalia*, bore over the rest the name, and authority of King, and he being afterward by the meanes of the said Emperour converted to the faith of Christ, had by him his mutable title of King, turned into the enduring title, and honour of Duke, and the eleven others, were in like manner by the said Emperour advanced to the honourable titles of Earles, and Lords, with establisment for the continuall remaining of these titles, and dignities unto them, and their heires: of whose descents are since issued, the greatest Princes at this present in *Germany*. And although it be here some little digression yet can I not omit, to note unto the Reader by the way, that about 120. yeers after the Emperiall rule had remained in the posterity of the aforesaid Emperour *Charles the Great*. The Emperiall crown, and dignity came by election unto a Saxon Prince, who was the brothers sonnes sonne of this *Wittekind*, here before named, and for the great pleasure he tooke in his youth in birding, was surnamed *Henricus Auceps*, that is *Henry the Fowler*. He was a very notable Prince, he first instituted the honourable exercise of justs, and tournaments in *Saxony*, and gave shields of armes to sundry families.

They had among them foure sorts of Ordeal, which some in Latine have termed *Ordalium*. Or, is here understood for due or right, deal, for part, as yet we use it, so as Ordeal, is as much to say as due-part, and at this present it is a word generally used in *Germany*, and the *Netherlands*, instead of come or judgment. These sorts of Ordeal, they used in doubtfull cases when cleer, and manifest proofes wanted, to try and finde out whether the accused were guilty, or guiltlesse.

The first was by Ramp-fight, which in Latine is termed *Duellum*, and in French *Combat*.

The second was, by Iron made red hot.

The third was by hot water.

And the fourth, by cold water.

For

Camp-
fight, &
the wife
written
Camp-
fight.

For the tryal by *camp-fight*, the accuser was with the peril of his own body to prove the accused guilty, and by offering him his glove to challenge him to this tryal, which the other must either accept of, or else acknowledge himself culpable of the crime whereof he was accused. If it were a crime deserving death, then was the *camp-fight* for life and death, and either on horse-back or on foot. If the offence deserved imprisonment, and not death, then was the *camp-fight* accomplished when the one had subdued the other, by making him to yeeld, or unable to defend himself, and so be taken prisoner. The accused had the liberty to chuse another in his stead, but the accuser must perform it in his own person, and with equality of weapons. No women were admitted to behold it, nor no men children under the age of thirteen years. The Priest and people that were spectators did silently pray that the victory might fall unto the guiltless; and if the fight were for life or death, a bear stood ready to carry away the dead body of him that should be slain. None of the people might cry, scricke out, make any noise, or give any sign whatsoever; and hereunto at *Hall in Swevia*, (a place appointed for *camp-fight*) was so great regard taken, that the Executioner stood beside the Judges, ready with an Ax to cut off the right hand, and left foot of the parry so offending.

He that (being wounded) did yeeld himself, was at the mercy of the other to be killed or to be let live. If he were slain, then was he carried away and honorably buried; and he that slew him reputed more honorable then before: but if being overcome he were left alive, then was he by sentence of the Judges, declared utterly void of all honest reputation, and never to ride on horse back, nor to carry arms.

The tryal by red hot iron, called, *fire-trial*, was used upon accusations without manifest proof (though not without suspicion that the accused might be faulty) and the parry accused, and denying the delict, was adjudged to take red hot iron, and to hold it in his bare hand, which after many prayers & invocations that the truth might be manifested, he must adventure to do, or yield himself guilty; and so receive the punishment that

the

Munsterus
libro 10.
c. 10.

Vide 78. the law according to the offence committed, should award him.

Some
Experiments
Nov. 4.

Some were adjudged to go blindfolded with their bare feet over certain Plough-shares, which were made red hot, and laid a little distance one before another: and if the party either in passing through them, did chance not to tread upon them, or treading upon them received no harme, then by the Judge he was declared innocent. And this kind of triall was also practised in England, upon Emma the mother of King Edward the Confessor, who was accused of dishonesty of her body with *Alwine* Bishop of Winchester, and being led blindfolded unto the place where the glowing hot irons were laid, went forward with her bare feet, and so passed over them; and being past them all, and not knowing whether she were past them or not, said, *O good Lord, when shall I come to the place of my purgation?* And having her eyes uncovered, and seeing her selfe to have passed them, she kneeled down, and gave thanks to God, for manifesting her innocency by her preservation from being hurt. A much like tryall unto this is recorded of *Kunigund*, wife unto the Emperour *Henry* the second, who being falsely accused of adultery, to shew her innocency, did in a great, and honorable assembly, take seven glowing Irons one after another in her bare hands, and had thereby no harme.

Triall of
Queen
Emma,

Tryall of
the Em-
perre
Kunigund.

Hotwater-
Ordeal.

The tryall called hot-water-Ordeal, was in cases of accusation as is aforesaid, of glowing iron; the party accused and also suspected being appoynted by the Judges to put his armes up to the elbows in seething hot water, which after sundry prayers, and invocations he did and was by the effect that followed, judged faulty or faultlesse.

Cold-wa-
ter-Ordeal

Cold-water-Ordeal was the triall which was ordinarily vsed for the common sort of people, who having a cord tyed about them under their armes, were cast into some river, and if they sunk down unto the bottome thereof untill they were drawn up, which was within a very short limited space, then were they held guiltlesse; but such as did remain upon the water, were held culpable, being (as they said) of the water rejected, and kept up. And to this day in some places of Germany, and also in the Netherlands, this kind of try-

all is used for such as are accused to be Witches, who being cast into the water, with a cord fastened unto them, are said if they be witches indeed to float upon the same, and in no wise to be able to sink in to it.

Trial used for Witches.

These aforesaid kinds of *Ordeals*, the Saxons long after their Christianity continued, and in some of them the priests which were present used some exorcisms, and sundry ceremonies, using also in all of them most earnest invocation unto God, as unto the most just Judge, that it would please him by such way of tryal to make the truth apparent, that the innocent might be preserved from hurt, and the unjust justly punished. But seeing these terrible kinds of trials had their beginnings in Paganism, and were not thought fit to be continued among Christians, at the last by a decree of Pope Stephen the second they were utterly abolished.

Ordeals abolished by Pope Stephen.

But now to return again to the more ancient state of our Saxon Ancestors, to wit, before their Christianity, whereof I here intended to speak: true it is, that they lived according to the law of nature and reason, wanting nothing but the knowledge of the true God, for they adored Idols, and unto them offered sacrifices, yea they worshiped Planets, Woods, and Trees, and took great regard when they went to batle unto the neighings and cries of their horses, as also unto the flight and noises of birds, thinking them presages or fore-tellings of their good or evil fortune; and unto this augury of fowls the Germans more then all other Nations were generally addicted: and as *Josephus* writeth, a German souldier presaged unto *Herod Agrippa* by an Owl which he saw over his head, that he should be a King. They also used to presage by certain lots made of little sticks cut from fruit-bearing trees, squared and carved with characters or marks upon them, which their Pagan Priests after invocations unto their gods, did cast at adventure upon a white spread-forth garment, and according to the falling of these lots, that is, by the charactred sides lying upward or downward, they foretold their fortune.

Idolatry of the old Pagan Saxons.

As touching the Idols which our Saxon Ancestors adored, they were divers, and those not such as the Pa-

gan

gan Romans were wont to adore, but Idols of their own as the Romans had theirs. For with the Idols only proper to the Romans, they were unacquainted before the coming of the Romans into Germany, albeit some Authors have interpreted some of their Idols to have been such, as among the Romans were called by other names, whereof I shall take occasion to speak more anon. Of these though they had many, yet seven among the rest they especially appropriated unto the seven dayes of the week, which according to their count, and properties, I will here, to satisfie the curious Reader, describe both in portrature, and otherwise.

Name of
Sunday
whence it
cometh

First then unto the day dedicated unto the especial adoration of the Idol of the Sun, they gave the name of Sunday, as much to say, as the Sun's day, or the day of the Sun. This Idol was placed in a Temple and there adored, and sacrificed unto, for that they beleev'd that the Sun in the firmament did with or in this Idol correspond and cooperate. The manner and form whereof was according to this ensuing picture.

The

The Idol of the Sun



It was made as here appeareth, like half a naked man, set upon a Pillar, his face as it were brightened with gleams of fire, and holding with both his arms stretched out, a burning wheel upon his brest: the wheel being to signify the course which he runneth round about the world; and the fiery gleams and brightness, the light and heat wherewith he warmeth and comforteth the things that live and grow.

Name of
Monday
whence it
cometh.

The next according to the course of the dayes of the week, was the Idol of the Moon, whereof we yet retain the name of Monday, instead of Moon-day, and it was made according to the picture here following.

The Idol of the ☾ ☼ ☼ ☼.



The form of this Idol seemeth very strange and
eulous, for being made for a woman she hath a
coat like a man: but more strange it is to see her
with such two long ears. The holding of a moon be-
her breast may seem to have been to express what she
but the reason of her chapron with long ears, as also
her short coat and pyked shoes, I do not finde.

The next unto the Idol of the two most apparent Planets, was the Idol of *Cupido*: the most ancient, and peculiar god of all the Germans, have described in his garment of a skin, according to the most ancient manner of the Germans cloathing.

The Idol *Cupido*



Of this *Cullro*, the first and chiefeft man of mine among the Germans, and after whom they do call themselves *Cupido*, that is, *Duyfber*, or *duyfe* people. I have already spoken in the first chapter: as also shewed how the day which yet among us remaineth the name of *Cullro*, was especially dedicated to the adoration, and service of this Idol.

The

The next was the Idol *Ellebeu*, who as by his Picture here set down: appeareth was made armed, and among our Saxon Ancestors esteemed, and honored for their god of battel, according as the Romans reputed, and honoured their god *Mars*.

The Idol *Ellebeu*.



He was while sometime he lived among them, most valiant and victorious Prince and Captain, and this Idol was after his death honored, prayed, and sacrificed unto, that by his aid and furtherance they might obtain victory over their enemies: which when they

they had obtained, they sacrificed unto him such prisoners as in battel they had taken. The name **Woden** signifies fires, or furious, and in like sense we yet retain it, saying when one is in a great rage that he is **wood**, or taketh on as if he were **wood**. And after this Idol, we do yet call that day of the week **Wednesday**, instead of **woodnesday**, upon which he was chiefly honored. Venerable Bede nameth one **Woden**, to have been the great Grand-father of **Wingisus**, that first came with the Saxons into *Britain*, but this seemeth to have been another Prince of the same name; and not he whose Idol is here spoken of, who in much likelihood was long before the great grandfather of **Wingisus**.

The name of Wednesday when it cometh,

The next in order as aforesaid, was the Idol **Thor**, who was not onely served and sacrificed unto of the ancient Pagan Saxons, but of all the *Teutonick* people of the septentrional Regions, yea, even of the people that dwell beyond *Thule* or *Island*, for in *Greenland* was he known and adored; in memory whereof a promontory or high point of land lying out into the sea, as also a river which falleth into the sea at the said promontory, doth yet bear his name; and the manner how he was made, his picture here doth declare.

F **The**

The Idol THOR.



**Descripti-
on of the
great Idol
Thor.**

This great reputed God being of more estimation then many of the rest of like sort, though of as little worth as any of the meanest of that rabble, was majestically placed in a very large and spacious Hall, and there set, as if he had reposed himself upon a covered Bed.

On his head he wore a Crown of gold, and round in compass above and about the same were set, or fixed, twelve bright burnished golden stars. And in his right hand he held a Kingly Scepter.

He

He was of the seduced Pagans beleev'd to be of most marvelous power and might, yea, and that there were no people throughout the whole world, that were not subjected unto him, and did not owe him divine honour and service.

That there was no puissance comparable to his; his Dominion of all others most farthest extending it self, both in Heaven and Earth.

That in the air he governed the windes and the clouds; and being displeased did cause lightning, thunder, and tempests, with excessive rain, hail, and all ill weather. But being well pleased, by the adoration, sacrifice, and service of his suppliants, he then bestowed on them most fair and seasonable weather, and caused corn abundantly to grow; as also all sort of fruits, &c. and kept away from them the plague, and all other evil, and infectious diseases.

Of the weekly day which was dedicated unto his peculiar service, we yet retain the name of **Thursday**, the which the *Danes*, and *Swedians* do yet call **Thor**-**dag**; in the *Netherlands* it is called **Dunderdag**, which being written according to our English orthography, is **Thunderdag**, whereby it may appear that they anciently therein intended, the day of the god of **Thunder**; and in some of our old Saxon books I finde it to have been written **Thunresdag**. So as it seemeth that the name of **Thor**, or **Thur** was abbreviated of **Thunre**, which we now write **Thunder**.

Name of
Thurs-day
whence it
cometh.

The next following in rank and reputation, was the Goddess *friga*, who was made according as this picture here doth demonstrac.

The Idol f 𐌺𐌿𐌸𐌰.



This Idol represented both sexes, as well man as woman, and as an *Hermaphrodite* is said to have had both the members of a man, and the members of a woman. In her right hand she held a drawn Sword, and in her left a bow; signifying thereby, that women as well as men should in time of need be ready to fight. Some honored her for a God and some for a God-

Goddeſs, but ſhe was ordinarily taken rather for a Goddeſs then a God, and was reputed the giver of peace and plenty, as alſo the cauſer and maker of love and amity, and of the day of her eſpecial adoration we yet retain the name of Friday; and as in the order of the daies of week *Thursday* cometh between *Wednesday* and *Friday*, ſo (as *Olaus magnus* noteth) in the ſep-
 tentrional regions, where they made the Idol *Thor* ſit-
 ting or lying in a great Hall upon a covered bed, they
 alſo placed on the one ſide of him the Idol *Odin*,
 and on the other ſide the Idol *friga*. Some do call her
frea and not *friga*, and ſay ſhe was the wife of *Woden*,
 but ſhe was called *friga*, and her day our Saxon An-
 ceſtors called *frigebrag*, from whence our name now
 of Friday indeed cometh, *Saxo Grammaticus* ſaith, that
 the people which by reaſon of the great famine in the
 time of *Snio* King of *Denmark* (whereof I have before
 made mention) were conſtrained by lot to go ſeek
 them new habitations, were by the Goddeſs *friga*
 commanded to call themſelves *Longobards*, which is an
 opinion by *Crantzius*, and others rejected as fabulous,
 and for no leſs I eſteem it.

Olaus magnus.

Name of
Friday
whence it
cometh.
*Saxo Gram-
maticus.*

*Albertus
Crantzius.*

The laſt to make up here the number of ſeven was
 the Idol *Seater*, fondly of ſome ſuppoſed to be *Sa-
 turnus*, for he was otherwiſe called *Crado*, this goodly
 god ſtood to be adored in ſuch manner as here his pi-
 cture doth ſhew him.





Description of the
Idol Seater:
Johannes Pomarius.

First on a Piller was placed a Pearch, on the sharp prickled back whereof stood this Idol. He was lean of visage, having long hair, and a long beard, and was bare-headed, and bare-footed. In his left hand he held up a wheel, and in his right he carried a pail of water, wherein were flowers, and fruits. His long coat was girded unto him with a towel of white linnen. His standing on the sharpe finnes of this fish, was to signifie that the Saxons for their serving him, should pass stedfastly, and without harm in dangerous, and

and difficult places. By the wheel was betokened the knit unity, and conjoynd concord of the Saxons, and their concurring together in the running one course. By the girdle which with the winde streamed from him, was signified the Saxons freedom. By the pail with flowers and fruits was declared, that with kindly rain he would nourish the Earth, to bring forth such fruits and flowers. And the day unto which we yet give the name of *Water-day*, did first receive, by being unto him celebrated, the same appellation.

Name of
Saturday
whence it
cometh.

The Saxons had besides these the Idol *Ermenestol* in great reputation, his name of *Ermenestol*, or *Ermenestol*, being as much to say, as the Pillar or stay of the poor. This god (or more truly devil) was made armed, standing among flowers. In his right hand he held a staffe having at it a banner, wherein was painted a red Rose. In his other hand he held a pair of ballance, and upon his head was placed a Cock; on his brest was carved a Bear, and before his middle was fixed a scutcheon, in chief whereof was also a pair of ballance, in face a Lion, and in paint a Rose: and this Idol the *Franks* and the other *Germans* aswell as the Saxons did also serve and adore. And whereas *Tacitus* saith, that of all the gods the *Germans* especially honored *Mercury*, and upon certain daies offered men unto him in sacrifice, this Idol *Ermenestol* is of divers taken to be the same that the Romans interpreted for *Mercury*, though some others have interpreted him for *Mars*, and *Woden*, with less reason, for *Mercury*; for that he was held of the Saxons for their god of war, as *Mercury* among the Romans never was. And in all likelihood of truth, the Romans for some property which the *Germans* ascribed to their Idols, might well for the like property ascribed by them unto theirs, take them to be the very same Idols, albeit they were of the *Germans* called by other names, and made in other manner. And so in like sort hath *Thor* been of some interpreted for *Jupiter*, for that among his other marvels he made, and caused thunder, and was chiefly honored upon the same day whereon the Romans honored their *Jupiter*. *Friga* is also interpreted for *Venus*, because among other her qualities she was a furtherer of friendship, and that on the very day of her chief celebration, the Ro-

The de-
scription
of Er-
menestol

Tacitus in
descrip.
Germ.

Reasons
of the
Romans
mistaking
the Idols
of the
Germans;

mans chiefly honored their amiable *Venus*. *Deater* all, as *Cræbo* was also mistaken for *Saturnus*, not in regard of any saturnical quality, but because his name sounded somewhat neer it, and his Festival day fell jump with that of *Saturn*. But I can finde no reason to think that any of these were intended for such before it pleased the Romans to interpret them so, and perhaps some of the Germans for their Idols more honor were afterward content to allow it so.

The description
of Flint.

They adored also the Idol *flint*, who had that name for his being set upon a great Flint stone. This Idol was made like the Image of death, and naked, save onely a sheet about him. In his right hand he held a torch, or as they termed it, a fire blase. On his head a Lion rested; his two fore-feet, standing with the one of his hinder-feet upon his left shoulder, and with the other in his hand; which to support, he lifted up as high as his shoulder.

Crantzius
Nor Hist.
l. 3. cap. 3.

Horible I-
dolatriy of
Herald
King of
Norway.

They had also, *Welmsted*, *Orono*, *Ysbegast*, *Sitor*, and many others which would be too long and too worthless here to be described. And such was their great blindeness in this gross Paganism, that they not onely with all divine honor adored these Idols, but even sacrificed humane creatures unto them, both in *Germany* and in the adjoyning septentrional Regions. Yea King *Herald* of *Norway*, of that name the first, did not let to sacrifice two of his own sons unto his Idols, to the end that he might obtain of them such a tempest at sea, as should break and disperse the Armado which from *Herald* king of *Denmark*, and the sixth of the same name was prepared to come against him; the which according to his desire, by the Devils power (whose instruments the Idols were) he obtained. These Idols before named, with other the like, the *Pagan Saxons* brought with them at such time as they came into *Britain*, and there erected and honored them, and especially their Idol *wooden*, as by sundry places where in great likely-hood he was adored, and which do yet in *England* of him retain their appellation it may appear. As at *Wodnesborough* in *Kent*, *Wodnesfield* in *Staffordshire*, *Wodnesbeough* or *Wansditch* in *Wiltshire*, &c.

These Idols and false gods, were afterward in our Country

Country destroyed by *Ethelbert* King of *Kent*; the first Christian English Saxon King that ever was, and by the other English Saxon Kings in their several Kingdoms, at such time as it pleased God to illuminate them with the glorious brightness of Christianity. And in *Saxony* itself they were overthrown by the most Christian Emperor *Charles the great*.

Being not yet come to the coming of our Ancestors into *Brittain*, I have hitherto spoken, as I yet intend to speak (except obiterly) of the time of their being in *Germany*, where albeit their name of Saxons in the beginning was not very great, all beginnings being alwaies little; so am I now to shew what reputation and greatness it afterward grew unto, even in *Germany* it self, for in the time of *St. Hierome* which was about four hundred years after Christ, of all the sorts of people of *Germany*, three were the most famous, and those were the Saxons, the Franks, and the Suevians, so as the Saxons were not onely now grown to be one of the three most renowned of all others, but the first also in account of those three. For some good number of them having come out of *Holfatia* over the River of *Albia*, where now is the Bishoprick of *Bream*, increased their Southward bounds even unto the *Hircinian* forest, so possessing the ancient habitation of the *Suevi*, and comprising Westward all *Westphalia*, and the Countries lying all along the sea; insomuch, as saith *Henry* Henricus Erfordensis. of *Erfurd*, *Salenland* stretched from the River *Albia* unto the *Rhene*, the bounds of no one of the people of all *Germany* extending any way so far. Yea both the Frisians, and Battavians that remained within their dominion (being also Germans) came to be reputed, and called by the name of Saxons, whereof these old Teutonick verses do give very clear proof.

Syt des seker en getwis

Be of this siker and ywis,
assured certain

Dat die Graeffschap van Holland is,
That the Greveship of Holland is,
Earldom

Gen stuc van Orieslant ghenomen.
A piece of Friesland taken off.

The

The same Author after other verses, saith thus.

*Oude boeken boorde ic gewagen,
Old Books beard I to mention
Dat al het lant beneden Ruumagen,
That all the land beneath Newmegen,
Apten neder Sassen blet.
Whilom nether-Saxon bight.*

Then goeth he on, and telleth how the River of *Sceld*, (which in passing down along by *Antwerp*, divideth *Brabant* from *Flanders*, and *Zealand* entreth in to the sea) was the western limit of the *Saxon* Country. So as accounting now from the East side of *Holsatia*, which confineth on the *Baltick* Sea, unto this aforesaid River of *Sceld*, *Saxonland*, or the Country of the *Saxons*, contained in length more then three hundred English miles.

The same old Teutonick Author addeth further.

Die neder Sassen-bieten nu Wiefen.

That is,

*The nether Saxons are bight now Friesians.
are called.*

Whereby it may appear that the *Friesians* having among themselves reserved the memory of their former appellation did afterward come again to be of others also so called.

Thus increased the *Saxons* their bounds much farther (as before is noted) then any other people of *Germany*, and so might well do, they being accounted as *Zosinus* witnesseth, the strongest and valianrest sort of all the *Germans*, and whose great valour, as *Marcellinus* saith, were exceedingly feared of the *Romans*; and they were not onely most great and famous for their land valour, but as *Sidonius* describeth them, they were very valiant sea-men, and sore dreaded of all the other Nations that inhabited the maritime coasts of this Ocean. Some German Authors are of opinion that the Country of *Alsatia*, whereof *Strasburg* was some time accounted the principal City, took that name of certain troops of *Saxons* who went thither and there made their habitations, and were for their nobleness, and valour called *Edel-saxons*, that is, Noble-Saxons, and the Country after them by abridgement of the name, came in the Teutonick tongue, of *Edelsas*

Zosinus.

Marcellinus.

Sidonius.

Jo. Pomarius and others.

to be called *Elfas*, and in Latine to be termed *Al-
latia*.

Moreover, the Emperor *Charles the great*, coming
afterward to have great and troublefom wars with the
Saxons; who first by all means he sought to bring unto
the Christian faith, and after to reduce again when ha-
ding received it, they fell back to Idolarry; did, in fine,
transport great troops of them into other Regions; as
many thousands with their wives and children into
Flanders, and a great number also into *Transilvania*, where
their posterity yet remaineth. And albeit by reason of
their habitation there for so many ages, they are ac-
counted *Transilvanians*; yet do they keep their *Saxon*
language still, and are of the other *Transilvanians* that
speak the *Hungarian* tongue, even unto this day called
by the name of *Saxons*.

And now hath one digression drawn on another, for
being by reason of speaking of these *Saxons* of *Transil-
vania*, put in minde of a most true and marvelous
strange accident that hapned in *Saxony* not many ages
past, I cannot omit for the strangeness thereof briefly
hereby the way to set it down. There came into the
Town of *Hamel* in the County of *Brunswick* an old kind
of companion, who for the fantastical coat which he
wore, being wrought with sundry colours, was called
the pide Piper; for a Piper he was, besides his other
qualities. This fellow, forsooth, offered the Townsmen
for a certain sum of money to rid the Town of all the
Rats that were in it, (for at that time the Burgers were
with that vermine greatly annoyed) The accord in
fine being made; the pide Piper with a shrill pipe went
piping through the streets, and forthwith the Rats
came all running out of the houses in great number af-
him; all which he led into the River of *Weaser*, and
therein drowned them. This done, and no one Rat
more perceived to be left in the Town, he afterward
came to demand his reward according to his bargain,
but being told that the bargain was not made with him
in good earnest, to wit, with an opinion that ever he
could be able to do such a feat; they cared not what
they accorded unto, when they imagined it could ne-
ver be deserved, and so never to be demanded: but
nevertheless, seeing he had done such an unlikely thing
indeed,

wonderful
transport-
ing away
of 130.
Children.

indeed, they were content to give him a good reward, and so offered him far less than he lookt for; but he therewith discontented, said he would have his full recompence according to his bargain, but they utterly denied to give it him, he threatened them with revenge; they bad him do his worst, whereupon he betakes him again to his pipe, and going thorow the streets as before, was followed of a number of boyes out at one of the Gates of the City, and coming to a little hill, there opened in the side thereof a wide hole, into the which himself and all the children, being in number one hundred and thirty, did enter, and being entred, the hill closed up again, and become as before. A boy that being lame, and came somewhat lagging behind the rest, seeing this that hapned, returned presently back, and told what he had seen; forthwith began great lamentation among the Parents for their Children, and men were sent out with all diligence, both by land and by water, to enquire if ought could be heard of them; but with all the inquiry they possibly could use, nothing more then is aforesaid, could of them be understood. In memory whereof it was then ordained, That from thenceforth no drum, pipe, or other instrument should be sounded in the street leading to the gate thorow which they passed; nor no Ostery to be there holden. And it was also established, that from that time forward in all publick writings that should be made in that Town, after the date therein set down of the year of our Lord, the date of the year of the going forth of their children should be added, the which they have accordingly ever since continued. And this great wonder hapned on the 21 day of July in the year of our Lord 1376.

The occasion now why this matter came unto my remembrance in speaking of *Transilvania*, was, for that there are divers found among the Saxons in *Transilvania* that have like surnames unto divers of the Burgers of *Manel*, and will thereby seem to infer, that this Jugler or pidge Piper, might by negromancy have transported them thither; but this carrieth little appearance of truth, because it would have been almost as great a wonder unto the Saxons of *Transilvania* to have had so many strange children brought amongst them they knew

knew not how, as it were to those of *Hamel* to lose them, and they could not but have kept memory of so strange a thing, if indeed any such thing had there happened.

And having now shewed the great enlargement of the Saxon Territories, as also the transporting of Saxons into other farther parts, it resteth now to speak of their crossing the seas, and coming into *Britain*, which more particularly concerneth Englishmen, but because I would before I bring them into *Britain* first speak somewhat of that Country, I do mean yet to leave them a while longer in the continent, and in the next ensuing Chapter to speak of the *British* Isle; meaning in the next after that to return into *Saxony*, and to bring thence the Ancestors of Englishmen into the aforesaid *Brittain*.

Of



*Of the Isle of Albion, afterward called Britain,
and now England, Scotland, and Wales.
And how it is shewed to have been continent or
firm land with Gallia, now named France,
since the flood of Noah.*

CHAP. IV.

BEing here, as it were by way of digres-
sion, to speak of *Albion*, the most fa-
mous and best Isle of all *Europe*, and
the greatest also except *Groonland*
(which in *Europe* is to be comprised)
I do not mean to stand long in discus-
sing, what and who were the first
and most ancient inhabitants, thereof, chusing rather
to refer the curious Reader for his further satisfaction
therein unto other Authors. And albeit it may unto
some seem uncertain, that the first and most ancient
name was after *Samothes* called *Samothea*, because our
ancient writers seem not much acquainted therewith,
yet having at the first been continent or firm land with
Gallia, as in this chapter I purpose to demonstrate,
then surely was it peopled so soon in effect as *Gal-*
lia was, and in all likelyhood with the self same
people.

That it had the name of *Albion*, is more known then
then that it was first of all called *Samothea*, and yet
from whence it took the same appellation seemeth very
uncertain, but much unlikely it is that it should be de-
rived either from the *Greek*, or from the *Latin*, these
languages

languages in such long time past, having in all probability been altogether unknown to this Countries inhabitants: and we may well beleieve that they would never go so farre as to borrow a name for their Country out of Italy or Greece. And it is further to be noted that those which will seich the name from the Greeke will have it *Olbian* and not *Albian*, because they find in the Greeke a signification for *Olbian*, to wit, *Mappie*, and those on the other side that bring it from the Latine will have it come *ab albis rupibus*, that is, of the white rocks or cliffs, (by like about *Dover*) and this very difference in these derivations and from different languages, may well shew them to be no other than the very dreames of their *Gramarian* inventers. But seeing the reason of this name seemeth so uncertain that it may go by conjecture, then may it with more likelihood be conjectured to have been taken from some King or principall Governour (or as some will have it, of *Albian* the sonne of *Neptune* said to have been King thereof) seeing the appellations of divers Countries have grown upon like reason: & as for that which is fabuled of *Albina* one of the daughters of *Dioclesian*, it is to scollish that it is scarce worth recitall.

The name of *Brittain* in all likelihood it had from King *Brute*, after whom his people in like manner had the name of *Brittans*, and yet is it strange to consider what a contention there also is about this name. Some from the name of *Brute* by turningy into *v* will have it to be *Brutain*, others altogether rejecting *Brute*, will have it notwithstanding *Britannia*; but travell as farr as Greece to seich that name from a Nymph there, though in likelihood that Nymph never heard of this Country. Sir *Thomas Eliot* will have it to be *Pritaina*, and not *Britannia*; but *Humphrey Lhuyd*, will rather have it to be *Pridain*, because that word in Brittnish signifieth beauty, or whitenesse. Others derive it from *Brith* a Brittnish word, which is as much to say as painted. *Johannes Goropius Becanw*, hath a conjecture most different from all these for he would have it to be *Bridania*; and the *b* being sometimes in the Teutnick taken for the single *v*, and oftentimes used for *f*, it should then of *Bridania*, become *Vridania* or *Fridania*, which is as much to say as *Frie-De-marke*, whetein to speake freely, *Becanw* hath taken

Contenti-
on about
the name
of Brittain.

taken his marke much amisse, By all this we may see, to what great uncertainty this ancient name of *Brittain* is now brought, and most of all through the doubt that many have conceived of *Brute*, to wit, whether ever there were any such at all. But that there was such a King, and that of him both the Country, and people of our Ile had heretofore their appellation, it both is and hath been, the common received opinion: and is not now rashly to be rejected, albeit some things which to some do seem to sound very fabulously, may have been by some few obscure Authors heretofore added unto his History, and so have made the whole to be doubted of.

Fabulous
narrations
of King
Brute.

As for example, his departure out of *Italy* for having by misfortune slain his father *Silvius* in shooting at a Deer, his descent from *Troy*, his going into *Greece*, and bringing thence the remnant of the *Trojans* that were there in captivity, to wit, seven thousand men, besides women, and children, and which they say he brought by sea into *Gallia*, and there having had long wars with the *Poyteuines*, and obtained sundry victories, builded two Cities, after all this came with the remainder of the aforesaid remnant into *Albion*, chased thence the *Gyants*, or former inhabitants, and there lastly planted himselfe, and his people.

These things I say will hardly be beleaved, for that such a thing as the killing of a King of *Italy*, by his own sonne (although by misfortune) and that sonnes coming afterward not onely to be the redeemer of the remainder of the captive *Trojans* that were in *Greece*, but the bringer of them by sea into *Gallia*: the conductor of them quite thorow that Country from the one side to the other, and thereby warr to have had sundry victories; and after the there building of Cities, to cross the seas into the Ile of *Albion*; and by subduing the inhabitants to obtain possession of the whole Ile to himselfe, and his posterity, and yet all this to be silenced by all the ancient writers of the same Country, where so notable a Prince as wrought so much honour thereunto, is said to have been born, is so strange, that it may well seem impossible for any such thing to have been unlesse it be beleaved that there were none in the said Country of *Italy* that had the knowledg of letters, which were absurd, for any man to thinke. But without all doubt if any such thing

had been, it had in some sort or other, either in Poetry or Prose, by one or other among so many ancient writers of that Country bin Registered. And Julius Caesar who came afterward into *Britain*, being a man both of learning and judgment, could never have been so ignorant as hee was, that the *Brittish* Kings were able to derive their descent from his own Country of *Italy*. Who was indeed so far from the knowledge hereof, that being very curious to understand the true descents of the *Brittans*, could not even among themselves be thereof any way rightly resolved, and therefore as himselfe saith, he held their faces and descents to be altogether uncertain and obscure.

Caesar in his Comment.

And now as touching the *Trojans*, it is a world to see how many people have sought to derive from them their descents, and how many foundations of Cities are reported to have by them been laid. Yea the folly of men have been such, that they have given the glory to the fugitive people, of almost all that is excellent in all *Europe*: but indeed that so many making claim to be descended from these *Trojans*, maketh it so much the more doubtfull whether any of these claimers be descended from them at all: and in truth a lesse fault it were for a people to remain ignorant of their own Originall than any way to falsifie it. *Popliniar* a late French Author, maketh it in his History of Histories a meer fable and foolery, for any man to imagine that ever the *Franks* or *French-men* have issued from these miserable fugitives: notwithstanding it hath been as long and as much believed, as that *Brute* and his *Britains* have also in like manner from them had their off spring. And thus we see that after the poore *Trojans* have been (at the least in conceit) so long settled both in *Gallia* and *Britain*, and I wrote not where they are now a new chased away, and made fugitives again, as well from the one country as from the other.

Many imagined descents from the *Trojans*.

To seek out then the reason why this conceit should possess so many peoples minds, I can find no likelier than the lack of learning in former ages, among the inhabitants of these parts of *Europe*: their *Druides* themselves not having any knowledge of letters. So as wanting the best meanes to conserve their true antiquity, they had the greatest cause to become wholly ignorant

The ancient *Druides*, had no knowledge of letters

of their own Originals. And some of them afterward when the Romans came among them, comming to get the knowledg, and use of letters, being curious some way or other to seek out their originall, might easily finde some supposal to make them fall into the conceit of being descended from the Trojans (a conceit perhaps much furthered upon a delight taken in *Virgil's* verses) and some therein glorying and extolling themselves others might thereby be drawn to follow the fashion, and to imitate them in such a vaine glorious conceit, and for the fortifying thereof, seek eistsoones to interpret the names of their Cities, if in sound they had any neerenesse to any thing concerning *Troy*, to have consequently been founded by the Trojans, as the cities of *Paris* in France, by *Paris* the son of *Priam*, *Trenewith* which in the British tongue is as much to say as new town, to be interpreted *Troynovant*, that is to say, new *Troy*, which is now our old *London*, and the like in effect may be said of many Cities besides.

Trenevid.

London
new Town

But now are not onely these many descents challenged from the Trojans called in question, but even the truth of the matter of *Troy* it selfe, and the History of the Trojans said to be without any assured Author. Howbeit I doe not mean to wade so farr in this matter, but will rather leave it to the dispute of others. Yet thus much will I say, that the Poet *Virgil*, had much fained, and fabuled in his tales of *Eneas*, for whereas he writeth that *Dido* Queen of *Carthage* killed her selfe for his love, it is most untrue, and contrary to all true Histories, for the chaste Queen *Dido* did never see *Eneas* in her life, neither could she, by reason of the differentrages wherein they both lived. The said *Eneas* married with *Lavinia* the daughter of King *Latinus*, and had sixe successors in the Kingdome of *Alba* in the space of two hundred yeeres, or more, from the latter of which *Romulus* the first founder of *Rome* did descend.

Qu. Dido never knew *Eneas*.

Tit. Livius

Hier. cohrt. Jovinian.

And the City of *Carthage* wherein Queen *Dido* reigned, was built but seventy yeeres before the foundation of *Rome*, whereby it easily may appear that *Eneas* was dead a great number of yeeres before ever Queen *Dido* was borne. And S.^r *Hierome* writing against *Jovinian*, saith, that the chaste *Dido* founded the City of *Carthage*, and gave her life because she would not violate her chastity.

Brute

Brute then, and his Britains for sundry reasons not now so easily imagined to be descended from the Trojans, as heretofore beleev'd to have been, it standeth with far more likely-hood of truth, seeing out of *Gallia* he came into *Albion*, that we hold him for some Prince of the same Country, and Nation : of the which Nation his people can no less be accounted, also to have been. And far more honorable it is for the Britains to derive their descent from so great, so antient, and so honorably a people as the Gauls then were with so much obscurity, and unlikely-hood of truth to seek so far off to fetch their descent, and that from no better Ancestors than the poor miserable fugitives of a destroyed City. And that the Britains were antiently indeed a people of the Gauls, I mean the next Chapter to shew some further light, when I shall have occasion to speake of the true cause, and reason why our Saxon Ancestors coming into *Brittain*, called the Britains, by the name of *Welshmen* : and here having spoken thus much of the ancient inhabitants of *Albion*, I will now in the mean time proceed unto the performance of my promise, in shewing it antiently to have been firme land with *Gallia*.

In what manner, and forme it pleased Almighty God in the beginning of the world, to divide the sea from the drie land, is unto us wholly unknown ; but altogether unlikely it is that there were any Isles before the deluge ; and so much may be gathered by the words of the Scripture. *Dixit vero Deus : congregentur aqua quae sub coelo sunt in locum unum, & appareat arida : & factum est ita. Et vocavit Deus aridam, terram, congregationemque aquarum appellavit maria.* Whereby appeareth, that the waters were gathered together in their own place by themselves, and therefore had no such enter-course between land, and land, as now they have, and so consequently there were no Isles before the flood of Noah : howbeit by that great, and universall deluge, many Isles were doubtlesse caused. Moreover it is manifest by the Scripture, that since the time of the aforesaid deluge, some alterations both of sea, and land have also bin made, as may appear where it is said of the meeting together of certain Kings: *Omnes hi convenerunt in vallem sylvestrem, quae nunc est mare salis.* All these met toge-

Whereas
K. Brute
came.

Gen. 1.

Gen. 14.

ther in the Woodvalley, which is now the salt Sea; so as this valley having in the time of *Abraham* been full of Trees, was now in the time of *Moses* the salt Sea. *Philo* saith that it sometimes hath hapned that Isles have been drowned, and devoured by the Sea, and that at other times they have appeared out of the Sea, where before they never were seen, and have so continued. Moreover that it hath been seen that Isles being situated betwixt the continent, have become joynted and annexed unto it; and contrariwise parts or Peninsulas that were annexed unto the continent, have bin separated, and made Isles. Of all which he giveth in his natural History both the examples, and the reasons. *Ovid* also saith, that he hath seen land where sometimes was Sea, and Sea where sometimes was land. Sundry like examples might in like manner here be set down, of the alterations that have been wrought by the inundations and course of the Sea, as where it hath in many places gained of the Land, and contrariwise where the Land hath recovered it selfe again from the Sea, all which were onely to shew how usuall a thing it hath been for the limits and bounds of many maritime places, to have been most subject to such alterations, and changes.

As *Sicily* sometime was separated from *Italy*, *Ovid*. lib. 15.

Opinions of divers Authors, that our Isle was continent with *France*: *St Thomas More* in his *Utopia* seems so to understand of our Countrey of *England*,

That our Isle of *Albion* hath been continent with *Gallia*, hath been the opinion of divers, as of *Strabo*, *Valerius*, *Dominicus Marius Niger*, *Serapion Romanus*. The French Poet *Barrus*, our Country-men *M. John Tach*, and *M. Doctor Richard White*, with sundry others, but these Authors following the opinion the one of the other, are rather content to think it sometime to have been, then to labour to finde out by sundry pregnant reasons that so it was indeed.

The first appearance to move likely hood of this thing, is the neernesse of land between *England*, and *France*, to use the modern names of both countries, that is, from the cliffs of *Dover*, unto the like cliffs lying between *Calis*, and *Bullin*, for from *Dover* to *Calis* is not the neerest land, nor yet are the voyes alike: the shore of *Dover* appearing unto the saylers high and chalky, and the shore of *Calis* low, and altogether sandy, as in like manner the English shore towards *Sunderland* which is more directly over against *Calis* than *Dover* is, and doth.

These

These cliffs on either side the Sea, lying just opposite the one unto the other; both of one substance; that is of chalk, and flint, the sides of both towards the sea, plainly appearing to be broken off from some more of the same stuffe or matter, that it hath sometime by nature been joined unto, the length of the said cliffs along the sea shore being on the one side answerable in effect, to the length of the very like on the other side, and the distance between both, as some skillfull saylers report, not exceeding 24. English miles; are all great arguments to prove a conjunction in time long past, to have been between these two Countries; whereby men did passe on dry land from the one unto the other, as it were over a bridge or *Isthmus* of land, being altogether of chalk, and flint, and containing in length about the number of miles before specified, and in breadth some five English miles or thereabouts, whereby our Country was then no Island but *Peninsula*, being thus fixed unto the main continent of the World.

Neerness of England to France.

Albion sometime a Peninsula.

To make this more plainly to appeare, this *maxime* or *principle* must be granted, that there is nothing broken, but it hath been whole, for albeit Nature doth now, and then (against her own intent) commit some errors, and that sometimes the things she forweth have too much, and sometimes too little, yet delivereth she nothing broken or dislevered, but such as it is, how ever in deformity it be, yet is it alwayes whole, and never broken, unlesse afterward by accident. So ought it also to be beleaved that Almighty God the cause and conductor of Nature, in creating the World did leave no part of his work imperfect or broken, yea even as it were cut off steep or straight down, from the top to the bottom, and not coming by degrees sloping down, as inland Hills ordinarily do unto their valleys; but evidently appear to have been by force broken off, and that not inward toward the Land, but outward towards the Sea, either side in such manner still remaining correspondent to other, and either shewing the lacke of the matter or substance which it hath lost: and that being one thing, to wit, chalk, and flint, it plainly thereby doth declare unto us that sometime it was conjoynd together in one same substance, and consequently was first by nature made one soile.

Some may here object, that other Hilly parts or cliffs of the Sea shore are in many other places seen to be broken away; as steep and as straight down as these here spoken of, which I confesse to be true, and thereunto doe answer, that it is a plain sign that the violence of the Sea hath so worn, and eaten out the sides of them beneath at the bottome; that the upper part for want of underpropping, hath fallen down. And moreover where it also is found that inland Rocks or Hills are seen to have had some part of them broken away, As I have observed in passing the *Alpes*, and other Mountaines, this may well be thought to have proceeded in old time by occasion of Earth-quakes, but the breaches found in rocks are never seen to passe all along in any sort of evennesse, but here, and there without any kind of course or order. Besides, they are formed craggy by Nature, or the wind, and the rain having long since beaten away the Earth from them, may thus have left them to appear the very true anatomies of themselves.

It is further to be noted, that in our ancient language the cut off or broken Mountaines on the Sea Cliff what
it signifies sides, are more rightly, and properly called cliffs, than by the name of Rocks or Hills; that appellation being more fitting unto the inland Mountaines, but the name of cliff comming from our verbe to cleave; is unto these more aptly given, for that they seem unto our view as cleft or cloven, from the part that sometime belonged unto them, and albeit (as I said before) many cliffs are in many places of the sea-shore to be seen, as well as at *Dover*; yet are they not seen so to be answered, and corresponded unto by others right over against them, nor to be of such nearnesse, and such self-matter or substance, as these have here been shewed to be. This conjuncture to have remained for some space after the great, and generall deluge, and the breach, and separation of *Albion* from *Gallia* by the said deluge not to have been caused, is by sundry reasons to be proved.

The first that I will bring is from the *Netherlands*, which so far as they are even, and plain without any Nether-
lands have
heretofore
bin Sea Hills or Hilly grounds, have undoubtedly heretofore in time long past; been Sea: yea, and that before and since the flood of Noe. The proofes that they have been Sea

we, first the lowness of their Situation, some of the more maritime parts of them as *Zealand*, and *Holland*, with some parts of *Flanders*, &c. being so low, that by breach or cutting of the sand bankes or downes, which the rejection of the Sea by little, and little hath raised, and cast up; and the labour of man here, and there supplied, might easily be drowned, and converted from Land into Sea again: and of the great harmes that these parts have heretofore by eruption of the Sea, sustained, I could hereset down sundry examples, but one among others shall suffice, because our own Chronicles give testimonies thereof, and that is of the mighty inundation in the reign of King *Henry the first*, whereby a great part of the Country was irrecoverably lost, and many of the poor distressed people being bereft of their habitation came into *England*; where the King upon compassion (as also for that he saw they might be profitable to the Realm by instructing his Subjects in the art of clothing) first placed them about *Carlel* in the North of *England*; and after removed them into *South-Wales*, where their posterity hath ever since remained. Moreover, long before this hapned, to wit, in the yeer of our Lord, seven hundred fifty, and eight, when the *Danes*, and the *Goths* did fortifie the Iles of *Zealand* by driving in of piles, and making bankes at ebbing water, they were so provident as first to make certain Mounds in sundry places, whereunto they might retire at high water, as also lie to save themselves, if the Sea should at any time happen to break in upon them, the which artificiall Hills are yet unto this day in the Ile of *Walkers* to be seen. But now besides these low places that adjoyn upon the Sea, being properly *Holland*, and *Zealand*, the greater part of *Flanders*, and *Brabant*, doe lie of such great evennesse of ground as do both the said Countries of *Holland* and *Zealand*, though not so low as they, but of such height as no inundation of the Sea can any whit annoy them, yea although the sand bankes or downes now on the Sea side were never so much broken or cut thorow, and that both *Holland*, *Zealand*, and some of the next confining parts of *Brabant*, and *Flanders*, were altogether drowned.

Divers steeples at low water do yet appear of the Towns and Villages that have bene drowned.

Netherlanders planted in *England*.

Danes and *Goths* fortifie *Zealand*.

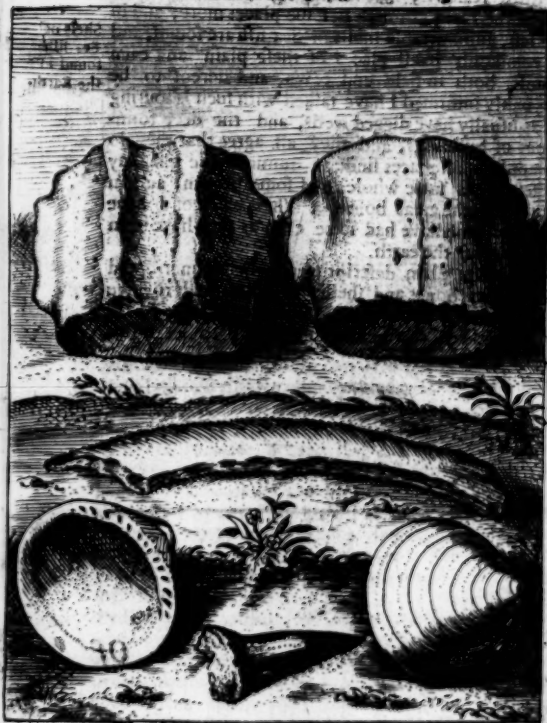
Artificiall Hills to save people from drowning.

Hubert Thomas a man of very good parts, sometime chief Secretary unto *Frederick Count* Palatine of *Rhene*,

Guicciardin in his
description
of the
Nether-
lands,

and Prince elector, in his description of the Country of *Leige*, saith that the Sea hath come up even to *Tongres* (now wel nigh an hundred English miles from the Sea) which seemeth unto *Lewis Guicciardin* very strange, inasmuch as he thinketh *Hubert Thomas* to have far over-shot himself, and to have been of slender consideration in weaving that the Sea hath ever come up as far as unto *Tongres*, notwithstanding the good reasons which the other alledgeth to prove it (and among others, that the great iron rings are there yet remaining, unto which the ships that there sometime arrived were fastned) because saith *Guicciardin*, *Tongres* lieth now so far from the Sea; and that the Sea could never have had course so far as thither, without the ruin of such Countries as lie between it and the Sea. With the said *Guicciardin* while he lived I was acquainted, and have found him to confess some errors that by mistaking or mis-information he had in his writing committed, and were he yet living he might easily be brought to confess this also, and so to become of the opinion of *Hubert Thomas*; for whereas he would overthrow the reasons of the said *Thomas*, because *Tongres* is now so far from the sea, and that the Countries lying between it and the Sea, must then of the Sea needs have been overflowed; what absurd is this, when it can be proved they so were; I mean all such as lye in an equal evenness without any hills, for the great evenness of all ground that naturally is so, hath doubtless been so first made and caused by water; as the plain and even Meadows have without all doubt in time past so been made by the water wherewith they have been covered; and the water either seeking some course by chanel, or otherwise drained or holpen to have issue, the Sun in time drying up the mud hath made them to become firm and fruitful grounds. An especial reason then that these parts of the low Countries have been Sea, is their marvellous great evenness, which nothing can have caused but water. Another reason is, that with this great plainness or evenness of ground, the Soyle generally both of *Flanders* and *Artois* is sandy, which do naturally demonstrate those parts (in times past) to have been the flats, sands, or shores of the Sea.

Reasons
of the
evenness
of Me-
dows
down
more
more



Great
bones of
fishes
found in
the earth.

The chine bones are commonly found in this manner, of about a foot in length, some much more, and some much less, the pieces of broken ribs are sometimes found as thick as a beam of timber, and sometimes far less, the shells are not like unto our Gockle-shells, but on the out side plain and even, and about a quarter of an inch thick, especially the bigger sort which are of ten or twelve inches in compass about by the edges. Moreover, Potters in working their clay which

which is gotten in some special places, do finde in it certain things which are as hard as stone, and of the very form and shape of the tongues of some sort of fishes, each with the root unto it, to make it the very marvellous, and right proportion of such a kinde of tongue in all respects, some being more then two inches long, and some less then one inch, and they that thus finde them do not otherwise call them, but the tongues of fishes, which being so, and turned into very hard stone, is a strange thing in nature, but the less strange, because nature in her conversions of other substances into stone, is often seen to work the like. True it is, that that in some places Fir Trees have also been found in digging in the Earth in these low Countries, and commonly with the roots lying to the South-west, and the tops to the North-east, but these are not to be thought ever to have grown in the *Netherlands*, because none are known to grow there, the soyle not being by nature apt to produce them, but are most commonly found in cold hilly places, or upon high mountains, as in *Germany* and other parts; and these in the time of the deluge might from thence by the rage of the waters be driven thither. There is moreover some sort of shells sometimes found in the Vineyard of *Champagne* in *France*, which is not low or even, but rather a hilly or uneven Country; of these it cannot otherwise be imagined but that they have in like manner by the great rage and tossing of the waters in the universal deluge been cast thither, if they have been of any Sea shell-fish, and such as horse-mussels which are found in fresh water; for that may also be a question, seeing no man can think that the said Country hath ever been Sea, no reason or likelihood in the world there unto concurring: nor of these shells are there any great store, neither lye they deep in the Earth, but are now and then found by a chance, whereas the shells found in the *Netherlands* are in such innumerable quantity, that they lye all along within the Earth, as do the vains or differences of the Earth, or soyl it self in other places: and here and there the great bones of fishes (as before have been shewed) are also found lying among them. Yea, it hath hapned that anchors have been found in digging on the heath in the sandy *Kempin* of *Brabant*. Moreover,

Firre trees found in the earth.

The bones
of a Sea
Elephant
found in
the Earth.

Caligula
carried
shells of
the coast
of Holland
to Rome.

over, at such time as the Famous water passage was digged from *Amstel* unto the River of *Amstel* at *Wijk* bridge, which was by the labour of men cut or digged, the space of fifteen English miles: began in the year of our Lord 1550. and ended in Anno 1561. (a marvelous attempt to be undertaken by one City) there was found among other things the bones of an *Anatomy* of a Sea Elephant, the head whereof, which is yet preserved, my self have seen. It is also to be noted, that altho' in digging deep in the Earth in *Brabant* and *Flanders* great abundance of the shells of fishes are found; yet in digging in the Earth in *Holland* and *Zealand* none at all are perceived; howbeit on the sands on the Sea shore there are very many; and of these the Emperor *Caligula* caused his souldiers to gather great store to carry with them to *Rome*, and there in the Capitol to present them in token of Triumph, as having taken the spoil of the *German Ocean*. The reason then why such shells are not found in the Earth in *Holland* and *Zealand*, as they are in *Brabant* and *Flanders*, is, because those parts have been in time long past; part of the depth of the Sea: and the parts aforesaid of *Brabant* and *Flanders* the flats or shore; and on the flats, and not in the depths such kinde of shell-fish is naturally nourished.

The *Netherlands* thus being shewed to have been Sea; it is now to be demonstrated that they were Sea both before and since the flood, and not by the flood onely so caused; and this may appear by the little time that the flood lasted, because there could not in so short a space such an innumerable multitude of shell-fishes breed and increase to such bigness, the shells being so big and so thick as before is shewed; but they must needs have a far longer time, and therefore the Sea here to have remained many yeers after the flood. Neither could such innumerable multitude from elsewhere by the said flood which was very vehement and raging be brought hither; as such few might peradventure be, as now and then by chance are found in some Vineyards of *Campagne*, whereof I have spoken before, but these being here in such an exceeding quantity, lying in such an equal course and order, which the confused course of that flood could not so dispose, plainly sheweth them

The shell-fish might here be bred, both before and after the flood.

to have been there first bred and nourished by nature, but in that sort and loose kind of reddish land, somewhat of the colour of clay, sunk down, and settled together by little and little, before it grew to the nature of hard and dry land, the which having been Sea before the flood (in which time this flock of Ibel-shin may have been bred) it must needs also have continued Sea after the flood, for the flood could not be the cause to make any part Land that before had been Sea, but rather many parts Sea, that before had been land.

An apparent reason must then be sought, how it hath come to pass that these *Netherlands* having been Sea have become to be Land; and if so be that this question were moved of such parts onely of these Countries, as *Holland* and *Zeeland*, and their confines, which may by the Seas inundation (as before hath been said) easily be drowned and made Sea again, it might by the ordinary answer, that the Sea doth often gain in one place, and lose in another, soon be resolved: but speaking of these parts of *Flanders* and *Brabant*, which having been Sea, and being become Land, can no more by any inundation be made Sea again, this I say requires an imminent reason to be sought for, the which cannot be found but in the breaking of the German Ocean thorow that *Isthmus*, or narrow passage of Land, which once conjoyned *Albion*, in *Gallia*, that is to say, *England* to *France*, by which onely means the Sea finding out a new course, all the even parts of the *Netherlands* having (as is aforesaid) before been Sea, become thence dry Land; even as by common experience we see that watry or moorish grounds are drained dry, when an issue may be found to lead away the water to some lower chanel, pool, or river. And even so in like manner this breach in our *Isthmus* being once made, and the Sea having been before the said breach somewhat lower on the West side thereof, then on the East side, the course of the water, by a natural readiness, taking scope down through this new Chanel (which before was onely a kinde of gulch, as is *Mare Rubrum*) towards the most huge Western Ocean, the greater divider of *Europe* and *Africa* from the late found *America*, it did without all doubt work this great effect, and no way is there else to be found or imagined whereby

How the
Nether-
lands ha-
ving
been Sea
become
Land.

these

these Seas might be drayped or drawn away, to make these former shallow places to appear, and become dry Land, but onely by this way and course.

That the Sea on the West side of the said *Isthmos* was lower then the Sea on the East side thereof, is besides this great work thereby wrought, to be judged by the sundry flats and shallows on the East side, as well on the coast of *England* as of *Flanders*, yea, one in a manner lying between *Dover* and *Calis* of about three English miles in length, of some called our Ladies land. And contrariwise on the West side no such flats at all to be found, whereby may well be gathered, that as the Land under the Sea remaineth on the one side lower then on the other, so accordingly did the Sea also. It is moreover to be judged by the very present course of the Sea, for is observed that the current of the water is more swift down the Chanel towards the West, then from the West unto the East: old shippers of the *Netherlands* affirming, that they have often noted the Voyage from *Holland* to *Spain*, to be shorter by a day and a half sayling, then the Voyage from *Spain* to *Holland*. That the Seas are different in height one from the other, even in places where they have but narrow separations of Land between them, is very manifest; for heretofore at such a time as some of the Kings of *Egypt* went about by cutting the separation of Land which is between the Red Sea, before recited, and *Mare Mediterraneum*, or the Midland-sea, to bring them both into one, it was found by the perpendicular or instrument of water-level, that the Red-Sea was much higher then the *Mediterranean-Sea*; and being but shallow in divers places, it was feared it would in those places have become so dry that it would not have been navigable, but rather that people might have passed thorow it on foot, though not as *Moses* with the Children of *Israel* miraculously did, but even upon dry ground; and for this, and other inconveniences which might have ensued it was left undone. Moreover, it hath also been found that the Sea on the West side of *America*, vulgarly called *Mar del sur*, is much higher then the *Atlantick* sea, which lyeth on the East side, so as if it had so been that the *Isthmos* of Land between *Panama* and *Nombre de Dios* might have been cut thorow

thorow, that passage there might have been made in
to the *Pacifick* sea, otherwise called *Mare del sur*,
without sayling so far about as by the Straights of *Magellan*, yet would some other great inconveniences
have grown through the inequality of the heights of
these two seas.

Another reason there is that this separation hath
been made since the flood, which is also very conside-
rable, and that is; That the Patriarch *Noah*, having
had with him in the *Ark* all sorts of beasts (all else be-
sides thorowout the whole world being destroyed)
there then after the flood being put forth of the *Ark*,
to encrease and multiply, did afterward in time disperse
themselves over all parts of the continent or main
Land, but long after it could not be before the rave-
nous *Wolfe* had made his kind nature known unto man,
and therefore no man, unless he were mad, would ever
transport of that race for the goodness of that breed,
out of the continent into any Isles: no more then men
will ever carry *Foxes* (though they be less damagable)
out of our continent into the Isle of *Wight*. But our Isle,
as is aforesaid, continuing since the flood fastned by na-
ture to the great continent, these wicked beasts did of
themselves pass over; & if any should object, that *England*
hath no *Wolves* in it, they may be answered that *Scot-*
land being therewith conjoynd, hath very many, and so
England it self sometime also had, until such time as King
Edgar took order for the destroying of them through-
out the whole Realm, which general destruction they
well deserved by a Kings command, having before that
Kings time been the destruction of two Kings of the
Britains, which were *Madan*, and *Mempricius*.

But now whether this breach of this our *Island*,
were caused by some great Earth-quake, whereby the
Sea first breaking thorow, might afterward by little and
little enlarge her passage, or whether it were cut by the
labour of man in regard of commodiry by that passage,
or whether the inhabitants of the one side of the other
by occasion of war did cut it; thereby to be sequestred,
and freed from their Enemies, must needs remain alto-
gether uncertain; but, that our Isle hath been continent
with *France*, and that since the deluge, hath here been
shewed: and although not out of the writings of old
authors;

Thier surfaces

*To Hunting
Parson D.D.
I have sent
foxes into
the
County*

*No foxes
in the Isle
of Wight.
The like
may be
thought
of Ireland.
Some time
being an-
nexed to
Scotland
in regard
of the
Wolves
in that Isle*



Of the Arrival of the Saxons out of Germany into Brittain : And how they received the Christian Faith, possessed the best part of the Country, called it England ; and leaving the name of Saxons, came generally to be called Englishmen.

CHAP. V.

I Have in the third Chapter spoken of the old Customes of our Saxon Ancestors before their comming into Brittain ; and of Brittain sometime called *Albion*, I have spoken in the last fore-going Chapter, and heerain I now come unto the comming of them out of Germany into this most famous, and flourishing Ile.

King Brute by Conquering the more ancient Inhabitants, obtained the rule, and Domination over all *Albion*, which after him the Conqueror thereof, became (according to the most generall opinion) to be called Brittain, which he dividing into three parts, did leave unto the Kingly Government of his three sonnes. Vnto Lochrine who was the eldest, he left *Loegria*, now called England. Vnto *Albanast* the second sonne, he allotted *Albania*, now called Scotland : And unto *Camber*, the third sonne he gave *Cambria*, now called Wales. But as in this World there is nothing stable, nor no possession of any family perpetually thereunto assured, so these three Kingdomes did not still remain unto the posterity of this King Brute, and his Britains, for the valiant Prince *Fergus*, sonne unto *Ferquardus* King of Ireland, coming out of that Ile into the North part of Brittain, vanquished the Brittain inhabitants, and became the first

It is said that Brute arrived in Albion about 3000 years after the creation of the World.

About 330 years, as some write, before the birth of Christ.

King in that Country, of the Scottish Nation, for so were the people which he brought with him out of *Ireland* called.

The people of the septentrional parts of Germany were chiefly given to the exercise of shooting.

Now Biscaya.

Pictes not so called of painting their bodies.

Loegria, afterward called England.

The Scottish-men if originally they came out of *Scythia* (as some of their own authors affirme) and so to take the name of Scotts, or Scyttes, of the ancient *tonicke verbe Scyptan*, whereof commeth our English verbe to shoot, then in all likely-hood was it from the German *Scythia*, whereof some doe account a part of *Denmark* also to have been, and seeking new habitation might passe over to the *Orcades*, and coasting down southerly along by the shore of *Ireland*, crosse over into *Cathabria*: and from thence (in some time after) came into *Ireland*. This I say must be presumed, if rejecting the tale of *Scota* we accord unto such authors, as will bring them from *Scythia* into *Spain*, from whence it is held they came into *Ireland*, and so into *Scotland*.

Moreover the *Pictes*, a people not so called of painting their bodies, as some have supposed, but upon mistaking their true name which was *Phichtian* that is to say fighters (for the *ch* must here be pronounced as *ph*, and then standing in steed of *s*, to expresse the plurall number) coming first out of the German *Scythia*, bordering upon *Mare Balticum*, where at this present are the Dukedomes of *Meckelburgh*, and *Pomerania* (from which parts or neer there-about, the Scottish men, according to the opinion of some writers, as is aforesaid, are also said to have come) and getting foot in *Brittain* did lastly encreach unto themselves a Kingdom between *Loegria*, and *Albania*, by flecing from each of these two Countries a part, that is to say, a part from *England*, and a part from *Scotland*, as *Galloway* from the one, and *Westmerland* from the other.

But the *Brittish* people that as yet possessed *Loegria*, did not there for all this enjoy their ancient freedom, for that *Julius Caesar* with his *Romans* having invaded and subdued them, made them tributary to the *Roman* Empire, under which they continued the space of almost five hundred years, during which time they were governed by their own tributary Kings, or by such Lieutenants as the Roman Emperors appointed over them, yeelding thus unto the Romans a constrained subjection, and from them again receiving protection,

until

until such time as the puissance of that Monarchy began to decline, and that by reason of the invasion made upon them, even in their own proper and natural Country of Italy, by cruel Atilla King of the Hunnes, they were forced to give over, and relinquish the rule and protection of the Britains, even at such time as the Britains were most unable to defend themselves from their bordering enemies, the confederated Scotsmen and Pictes; yea, by the Romans themselves were they made the less able, in that they had drawn great troops of their best men of arms for their aid and service out of Britain into other parts; and weakened they also were, because that great multitudes had been consumed by Pestilence. Thus notwithstanding the most grievous complaints made unto the Romans by the Britains to be by them assisted, they were now of them utterly neglected, and left unto their own weakest ability; And so the Roman domination over Britain, that first began under Julius Caesar, the first of all the Roman Emperors; now ceased and took an end under the Emperor Valentinian the third and last of that name.

The Britains being thus abandoned, elected Vortiger to be their King, who having lost as some Scottish writers report twenty thousand men with Gurellus their Captain in a battel against the Scots and Pictes, who therein lost but about four thousand, was resolved to have fled into Cambria, but being by his Council and Nobility disswaded, he with their advice did send over for succour into Germany unto the Saxons; then the most renowned and warlike people of all the Germans. His request they condescended unto, and Hingist and Horsa, two brethren, and most valiant Saxon Princes, had the conduct of these forces over into Britain in three great and long ships, then called keeles; to the number of nine thousand men. And because these noble Gentlemen were the very first bringers and conducters of the Ancestors of Englishmen into Britain, from whence unto their Posterity the possession of the Country hath ensued, I thought fit here in portraiture to set down their first Arrival, their arrival to show the manner of the Apparel which they wore, the Weapons which they used, and the Banner or Ensigne first by them there spread in the field.

David Chamber:

Nine thousand Saxons first came into Britain, as faith Pomarius

The Arrival of the first Ancestors of Englishmen out of Germany into Britain.



They arrived at *Ippersfleet*, now called *Ebbsfleet*, in the Isle of *Thanet* in *Kent*; in the year of our Lord 447. and in the second year of the reign of King *Vortigern*. And albeit venerable *Bede* writeth, that in the year of our

our Lord 429. *Marcianus* reigned with *Valentinian*, in whole time he saith the Saxons were sent for by King *Furber* into Britain, yet saith he not that they arrived there in the said 429. year, but in the time of the reign of *Valentinian* which continued thirty years, until such time as by the practise (as is thought) of *Maximinus* he was killed.

Here by the way it may please the Reader to note, that it was but somewhat more then twenty years before the coming of the Saxons into Britain, that the *Franks* (of whom in some of the foregoing Chapters I have spoken) being also a people of Germany, bordering neighbours unto the Saxons, and speaking in effect the same language with them, did under *Faramond* their Leader, and elected King, enter into the Country of the *Gauls*; where they seated themselves, and became in fine the occasion that the whole Country after their name of *Franks*, was called *Frankenric*, that is to say, the Kingdom or possession of the *Franks*, and soon by Abreviation *France*. For in the reign of *Clotaire*, the son and next successor unto the aforesaid King *Faramond*, who (as is above said) conducted the *Franks* out of Germany into *Gallia*, Prince *Hingist* conducted the Saxons in like manner out of Germany into Britain.

Saxons came into Britain & Franks into Gallia much about a time.

Hingist when first he there arrived, was a goodly young Gentleman, under the age of thirty years; of a marvelous great courage, and of an excellent wit, and both he, and his brother *Horsus* were the more renowned, for that they had been brought up in the service of the aforesaid Emperor *Valentinian*. They were of very noble descent, their Father *Utergise*, being the son of *Ulla*, and *Ulla* son unto the great renowned Prince *Uoden*, from whom many Kings did afterward derive their off-spring, and in regard of his great honor did duly from him observe their degrees, and decrees.

Prince *Hingist*, and his brother *Horsus* first bringers of English-men into Britain. *Ulltarpius*

And here I cannot but wonder at *Occa Scarlensis*, of whose little credit I have spoken in the second Chapter, who telleth us first of two brethren called *Hingist* and *Horsus*, the sons, as saith he, of *Udulphe Haron*, Duke of *Friesland*, and that *Hingist*, who was two years elder then his brother *Horsus*, was born

Occa Scarlensis.

in the year of our Lord 361, by which account *Hingist* when in the year of our Lord 447. he came unto the aid of King *Vortiger*, must have been 86. years old, and so a very unlikely man to bear arms. He further telleth us of other two brethren, also called *Hingist*, and *Horsus*, sons, as he saith unto *Odibald* King of *Friesland*, and born in the year 441. who he saith went also into *Britain* to revenge the deaths of the aforesaid *Hingist* and *Horsus*, and were both slain; but their Souldiers notwithstanding, being animated by *Gormond* an Irish Captain (who with many Irishmen was joyned with them) to revenge the deaths of their Princes; they fought so valiantly, that they obtained the victory, and made *Gormond* their King; after whose death they chose one of their own Nation unto that digniry. Lo here we see that *Occa* hath not onely found out other parents for our *Hingist* and *Horsus*, then venerable *Beet* (though he lived 200. years before *Occa*) doth name, or them before, by any other Author we have heard of; but he findeth out a second *Hingist*, and a second *Horsus*, to revenge the deaths of the former, and deserveth in both his relations to be beleev'd alike.

*Hingist*us
of whence
he was.
Chro. Sax.

The ancient
arms
of Saxony.

*Hingist*us was doubtless a Prince of the chiefest blood and nobility of *Saxony*, and by birth of *Angria* in *Westphalia* vulgarly of old time called *Messifelding* (wherein, unto this present, a place retaineth the name of *Hengstler-bolt*) his weapon or arms, being a leaping white horse or *Hengst* in a red field; or according to our mixed manner of blasing arms in broken French and English put together, A Horse argent rampant in a field gules: which was the ancient arms of *Saxony*, that the chief Princes and Dukes have there, long since, for many ages together born, And albeit the Dukes of *Saxony* have of latter years changed that coat; yet doth *Henry Julius* now Duke of *Brunswick* (a most ancient *Saxon* Prince) who sometime bore the white Horse in a red field, now bears the white horse for his creast; having for the chief coat of his arms, the two Leopards, which by *Richard Cordelion* King of *England* was given unto his Ancestor *Henry the Lion*, Duke of *Saxon*, who had married with *Matilda* the said Kings sister, and by the Emperor *Frederick Barbarossa*, had been bereft of his arms and titles of honor. Moreover *Charles Emanuel* the now Duke

Duke of Savoy, who is lineally descended from the ancient Princes of the chief house of *Saxony*, by Prince *Beral* who came out of *Saxony* into *Savoy* in the year of our Lord 998. and was the third son of *Hugh* Duke of *Saxony*, which *Hugh* was brother unto the Emperor who the third, doth yet bear for one of his coats, the said leaping white horse in a red field.

The Duke of Savoy descended from Saxony.

And very likely it is that this arms was in ancient time of paganism, especiall chosen in regard of some Divine excellency beleeved to be in this Beast, for the old *Germans*, as saith *Tacitus*, had a certain opinion, that a white horse never having been bridled, or any way used, but taken out of the woods, and put to draw a sacred Chariot, the Priest or Prince following it; did by the neyings thereof, foretell things to come.

Unto their Arms their names of *Hingist* and *Horsus* did also alude, being in their language *Hengst*, and *Horse*, and *Synonyma*, that is, both signifying one thing, to wit, a horse. A *Hengst*, properly in the teutonick is a *ston'd horse*: a horse, being anciently therein, and yet with us, the general name of that kinde of Beast. If some will say, that in *Germany* a *Horse*, is called a *Hos*, and in the *Netherlands* a *Petr*, I answer it is true, but it was anciently in the *Netherlands* also called a *Horse*, and sometimes *Wise*, and at this day a Litter is in the *Netherlands* called an *Wishare*, which being writen according to our English orthography, is a *Horse*, *harow*, which were if we so used it, a name more fit, and intelligible in our tongue then a *H-slitter*.

A Hengst or Hingst is a ston'd Horse.

The ancient *Pagan Germans*, especially the noble men, as both *Crantzium* and other writers testifie, did sometimes take the name of beast; as one would be called a *Lion*, another a *Bear*, another a *Woolf*; and so in like manner had these two afore-named Princes their denominations. Very probable it is, that these two *Saxon* leaders with their forces, which were of *Westphalia*, *Friesland*, and *Holland*, did (as the *Chronicles of Holland* affirm) set forth from thence, and so sayld over into *Britain*, for as I have said in the third chapter, the inhabitants of these Provinces were all sometime generally called by the name of *Saxons*.

Crantzium,

Chro.Brit.

Hingist, and his brother with their Forces being arrived in the Isle of *Thanet* in *Kent* in the year of our

Lord before specified, and in the second of the reign of King *Vortiger*, as before hath also been said; were unto the said King greatly welcom, and marching against his Northern Enemies, the Scottish and the Pictes, valiantly encountred them in batrail, and overthrew them, whereby they gained unto themselves most great honor and reputation. Hereupon *Hingist* desired of King *Vortiger*, so much ground as with the skin of a Bull he could compass about, which having obtained, he did cut out a large Bulls Hide into very small Thongs, leaving them still fast the one unto the other and having by this means brought the whole skin as it were into one Thong of a great length, he laid it in compass on the ground, and so accordingly laid the foundation of a Castle, which he finished and called *Thorpe-Castle*, situated neer unto *Sydingborn* in *Kent*; in which Castle he afterward feasted King *Vortiger*, as anon I will declare. This Castle thus builded, *Hingist* sent home word into his Country of *Saxony*, as well of the good success he had had against King *Vortiger's* enemies, as of the goodness and fertility of the soyle, and the lack of warlike courage in the *Britains*. Whereupon a greater Navy and number of men was sent over out of *Saxony* unto him, and these consisted of the three principal sorts of *Saxon* people, to wit, of those that without distinction bare the name of *Saxons*. Of those that were particularly called the English. And of those that were called the *Elites*.

The name of *Saxons* was notwithstanding general to all, and thereof in the first Chapter I have already spoken, but of the name of English, and whence it should be derived, I will here first begin to speak. From whence then this may have proceeded, the conjectures have been divers, albeit, few or none do carry likelihood of truth.

It should seem by the words of venerable *Bede*, that they were called English after their Country called *England* (wherein they inhabited long before they came into *Britain*) the which is thought to have stood in the midst, between the *Vites* and the *Saxons*; and *Mr. Camden*, out of one *Ethelwerdus*, an ancient Author findeth reason to be of opinion that this Country indeed was the very old *England*. And that there is such a Country

Beda Hist.
Eccl. Ang.

Old Eng-
land.

Countrey as was called *England*, and that before ever such a name was imposed upon any part of *Britain*, venerable *Bede*, as before is shewed, doth also testify. And sundry other writers, as namely *Cranzius*, who plainly calleth it *Anglia*, that is to say, *England*, it was in time long past, the ancient habitation of the Saxons, from whence by the Danes they were expelled, and ever since hath it remained in the Danish possession. It lyeth between *Iutland* and *Hollatia*, or to distinguish the bounds thereof more particularly, between *Flensbourg* and the flood *Shy*, whereon the Town of *Sleswike* is situated: And from this place saith *Henricus Rantzovius*, the Saxons went, that passed over the Sea, unto the aid of the *Britains*, so naming them by the general name of *Saxons*, though otherwise they were called *English*, and of some *English Saxons*.

See more hereof towards the end of the first chapter.

Rantzovius in his period of Empires.

But now whence this name of *England*, and consequently of *English* should come, is to be considered. *Saxo Grammaticus* will needs have it to have had that name of one *Angul*, who he saith was brother unto *Dan* the first King of *Denmark*, but *Albertus Cranzius* being offended at his folly, tels him, that *England* had the name of *Britain* many hundred years after this *Angul* was dead. Marry if *Saxo* meant it of the first or old *England*, here before spoken of, and not of this present Countrey of *England*, he is the more excuseable, but it therefore followeth not that it is true, for other reasons that do withstand it. Very apparent it is, that many Countries have aptly taken their names from the very nature of their soyle, or from the manner of their situation, whereof I could shew sundry examples; and most manifest it is, that in the ancient *Teutonicke* as well as in the modern, either high or low, the word *Eng*, signifieth narrow or strait, and sometimes a nook, and if a man at this present should, ask any Dutchman in some Language besides his own, that he understandeth; how he would in his own Language call a narrow Country or Region, he would straight wales answer, and say, *Engeland* or *England*: Not unfitly then may old *England* by the little or narrow situation thereof, in a very nook of land bordering upon *Mare Balticum*, have had at the first in the ancient *Teutonicke* Language that denomination. And not onely this old *England* whereof

About the name of *England*.

England what the name signifieth.

King Egbert first
caused
our Country to be
called
England.

whereof we speak, but our present Country of *England*, also growing to a narrowness or straightness, both towards the North, and towards the West, doth not disagree from this reason; though perhaps another reason might also move King *Egbert* to cause it to be called *England*, whereof I shall take occasion to speak more afterward. It was anciently written *Engaland*, and corruptly *Engaland*, and now both in high and low Dutch, it is commonly written *Engeland*, and thus much about the name thereof shall here suffice.

Munster-
us libro
tertio,

Now as touching the third sort of *Saxon* People which were called the *Uites*. Some will have them called *Jutes*, and not *Uites*, and others will have them called *Seates*, or rather *Gottes*, but with these latter I mean not to meddle, for that they overshoot the mark too far; and so will never hit it. Venerable *Bede* calleth them plainly *Uites*, and noteth the Isle of *Wight*, which yet retaineth that name of them, to have been besides other places of the Continent, their habitation. Moreover some of these *Uites*, as *Sebastian Munster* declareth, went and inhabited among the Mountains that divide *Germany* from *Italy*. And these by this occasion (as plainly it seemeth) were called the *Uil-utes*, for a mountain which now in the Teutonick is called a *Betge*, was heretofore called a *Uil*, as also a *Dun*, and we yet from thence retain the name of *Uil*, in our language: and to the Country of the *Uil-utes*, the Latinists giving a name drawn from the Teutonick sound, have made it *Helvetia*, and the German name of *Suiffers*, that is to say, the *Vifes* or *Visf* (for *r* in the end of a word, doth in the high Dutch divers times express the plural number, as *s* doth with us) doth also hereunto concur. The *s* being set before the *v* or double *w* is often in the Teutonick used for the abbreviation of the article the, as *s* winter for the winter, and sundry the like. But I have reason to be of opinion that *Jutes* and *Uites* is all one, and so no man deceived in taking of any of both to be right, for the *v* being here taken as a vowel, & not as a consonant, it is *U-ites*, and so by pronunciation easily brought to be all one in sound with *Jutes*, if the *j* be sounded as in the Teutonick it is, which indeed is the more natural and apt sound thereof, that is, as we Englishmen would sound it, if the true writing were with *y-u*. And

Hil-vites
otherwise
called
Swissers.

Vites and
Jutes all
one.

And as for the reason, why this people had particularly this name, I take it to have proceeded of a certain swiftness or agility which they accustomed themselves unto, both in war, and in hunting, more then did the other.

The Vint
why so
named.

With this troop, consisting of these three aforesaid sorts of German people, came over the most fair Lady Rowena, which some Saxon Authors call Rorixa, who as our Chroniclers say, was the daughter of Hingistur, but I finde in some of that Country writers from whence she came, that she was his Niece, which is the likelier of both, considering that Hingistur is not like at that time to have been old enough to have had such a daughter, and that he was as young when he came into Britain, as before hath been said, may appear by the many years that he lived after his coming thither. As this Lady was very beautiful, so was she of a very comely deportment, and Hingistur having invited King Vortiger to a supper at his new builded Castle, caused that after Supper, she came forth of her Chamber into the Kings presence, with a cup of gold filled with Wine, in her hand, and making in very seemly manner a low reverence unto the King, said with a pleasing grace & countenance, in our ancient language, wasa beal hlaford Cynning, which is, being rightly expounded according to our present speech, be of health Lord King, for as wasa is our verb of the preterimperfect tense, or preterperfect tense signifying have bin, so wasa being the same verb in the imperative mood, and now pronounced was, is as much to say, as grow, be or become; and wasa beal by corruption of pronounciation afterwards became to be wasaail. The King notwithstanding what she said, demanded it of his Chamberlain, who was his Interpreter, and when he knew what it was, he asked him, how he might again answer her in her own language, whereof being informed, he said unto her, Dainc beal, that is to say, Daina bealth. Of the beauty of this Lady, the King took so great liking, that he became exceedingly enamoured with her, and desired to have her in marriage, which Hingistur agreed unto, upon condition, that the King should give unto him the whole Country of Kent, whereunto he willingly condescended, and divorcing himself from his former married wife, married with the Saxon Lady Rowena

Ullapitrus

Wasail,
what it
rightly
signifieth.

Hin-

Hingistus. *Hingistus* having thus by the Kings gift obtained all
 becometh *Kent* (which before that time, with some what more
 King of annexed unto it, had been divided into four petty
Kent. kingdoms) he made it now one entire Kingdom, by
 taking upon himself the name and title of King thereof.
 And being now placed in his own Realm, which he
 meant to keep and defend; sent over into *Germany* for
 A second more *Saxon* forces to be employed, in the North parts,
 supply of against the aforementioned enemies of the *Britains*, which
 Saxon for- more *Saxon* forces to be employed, in the North parts,
 ces. against the aforementioned enemies of the *Britains*, which
 accordingly were brought over, to the number, as some
 write, of 5000. men, under the leading of *Occa* and *B-*
busa, neer kinsmen unto King *Hingistus*, and these both
 in service in the field, and in Garrison in the holds,
 were employed as is aforesaid.

The begin- *The Britains* in the mean time, seeing King *Vortiger*
 ning of the not onely for the love of *Romena* (a Pagan Woman) to
 breach be- have left his lawful and Christian wife, but to be altogether
 tween the addicted unto her Nation, and not only to have gi-
 Britains ven unto King *Hingistus*, the free possession of all *Kent*,
 and the but to have added unto that Kingdom, those parts that
 Saxons. we now call *Middlesex*, *Essex*, and *Suffolk*, there grew in
 the *Britains* a great aversion from their King, and no
 less hatred unto the *Saxons*, which the *Saxons* already
 perceiving, and finding on their parts some causes of
 complaint, as the want of due payment, notwithstanding
 the great services they had done them, the lack of
 necessary provision due unto them, and the like; the fire
 of hatred deeply kindled on either side, & from love &
 friendship they grew into mortal hate and enmity. And
 King *Hingistus* being a Pagan, and not acquainted
 with the precepts of Christianity, perhaps was glad to
 have occasion by this breach to get from them what
 he could. Though yet at the first by taking the Kings
 part, to help to chastise his people, as his disobedient
 subjects.

Rebels a- *The Britains* hereupon seeing themselves thus to be
 gainst made Rebels against their wills, sought erstwhiles to be
 their wills the Subjects of a better King, and deposed their King
 King *Vortiger* *Vortiger*, elected *Vortimer* his eldest son unto his Fa-
 tiger de- thers dignity. King *Vortimer* no sooner advanced to
 posed, and the Crown; and dignity of his Father, began open
 his son hostility against the *Saxons*, and beside sundry skirmi-
Vortimer shes, had with them four battails or foughten fields.
 made
 King.

In the first whereof, which was at *Aylesford* in *Kent*, although the Saxons kept the field, yet was *Horsus* Brother unto King *Hingistus* there slain, howbeit his death was recompensed with the slaughter of *Categerne* the brother of King *Vortimer*. To be brief, the Saxons by this aforementioned British King were so weakened and pressed, that they not onely retired into the Isle of *Tanet*, but King *Hingistus* himself went over for a supply of more forces, and albeit some are of opinion, that after his first arrival in *Britain*, he never crossed the seas back again into *Saxony*, yet should it seem by others that he did; and *John Dowry* in his verses in praise of *Leyden* in *Holland*, saith, that *Hingistus* is thought at such time as he returned victorious (as he tells us) out of *Britain*, did lay the foundation of the Castle of that Town, which carrieth no likely-hood of truth, for that *Hingistus* returned not victorious, neither had he reason to stay there about the building of Castles. During the time of the absence of King *Hingistus*, the Queen *Rowena* (as some have written) found the means that King *Vortimer* was poisoned, after he had reigned about 6 years.

Horsus the brother of *Hingistus* slain.

King *Hingistus* returneth into *Saxony* for more forces.

The son being now dead, King *Vortiger* the deposed father obtained again now the kingdom, and soon after King *Hingistus* returned with his new forces into *Britain*: But finding a great and unexpected alteration in this King, he was not onely forced to make friendship with the Scottish and the Pictes (if his peace with them was not made a little before) but to prepare even by force of armes to defend himself against his new turn'd enemy, and former friend, who had now gathered a strong power of *Britains* to go against him in the field. But whether it were that he thought himself too weak, or that he rather sought to be especially revenged upon the British Nobility, which he might presume to have drawn the affection of King *Vortiger* from him, or both, true it is, that he rather devised to take up the matter by treaty then by battail, and the time and place thereunto appointed being *May-day* and *Salisbury-plain*, both these Kings accordingly met; either accompanied with his chiefest Lords and followers; and there had King *Hingistus* made them a feast, and after the *Britains* were well whittled with wine, he fell to taunting, and ginning at them, whereupon blows ensued,

King *Vortiger* the second time made King, became alienated from the Saxons.

Two Kings and their Nobility meet at a bloody banquet.

and

Britains
Massacred
by the
Saxons.

and the *British* Nobility there present, being in all three hundred, were all of them slain, as *William of Malmshury* reporteth, though others make the number more, and say, that the Saxons had each of them a *seax* (a kind of crooked knife) closely in his pocket, and that at the watchword, *seax com seaxen*, which is, as in the first chapter hath been said, take your seaxes, they suddenly, and at unawares slew the *Britains*.

Some yeers before the coming of the Saxons into *Britain*, a like meeting hapned in *Germany*, between the Saxons and the Thuringers; at which meeting the Saxons, by the plot and practise of the Thuringers, had all been slain, if they had not before hand suspected false measure; and been secretly provided for it, and thereby made their party good with the Thuringers, when as they thought to have massacred them. And hereof as it should seem, retaining memory, they did peradventure upon suspicion of such a like practise intended against them by the *Britains*, come thus secretly provided of weapons, wherewith being in drink, and falling in quarrel, they committed this bloody act. An act which albeit it may be held for a less fault among such as were Pagans, then had they been Christians, yet not in any to be allowed, nor by any to be excused, unless by *Machiavel*.

King Hingist
raigned
thirty four
years.

King *Portiger* upon this massacre of his *Brittish* Nobility, was seized upon, and detained Prisoner, and to purchase his liberty, was fain to confirm unto King *Hingist* his former donation of *Kent*, and the aforesaid Provinces; and to add unto them, to the increase of the said Saxons Kings Dominion, the Provinces that this present bear the name of *Suffex*, and *Norfolk*; so as albeit he bears the name of King of *Kent*, yet continued his Dominion five of the other Countries, and so six in all. And when he had reigned (though not without often wars and troubles) the space of thirty and four yeers, he dyed honorably, as writeth *Marianus*. Others that write he dyed a violent death, do much differ among themselves, and so each overthroweth the others credit; some say he was slain in battail, others that he was beheaded, others that he was burnt. But the report of *Marianus* besides other good reasons to approve it, over and above

above the others writers contradictions) doth appear to be true, and especially by the peaceable entrance, and reign of his Son *Ose*, who next succeeded him in his Kingdom.

King *Vortiger* after the accord made between him, and King *Hingissus*, as is aforesaid, retired himself into Wales, and there built a Castle, wherein he afterward came to an miserable end; for the Castle being set on fire, he therein was burnt.

King Vortiger his miserable end.

The Britains then elected to reign over them in his stead *Aurelius Ambrose*, whose reign lasted thirty and two years.

After him reigned *Uther Pendragon*, eighteen yeers.

Next succeeded the famous King *Arthur*, whose reign endured twenty and six yeers.

Then *Constantine*, who reigned three years.

Aurelius Cormanus, thirty and three years.

Vortiporus, four years.

Malgo, five years.

Caretius, three years,

Cadwane, twenty and two years.

Cadwallin, forty and eight years.

Cadwalladar, three years.

During the reigns of all these eleven Kings, which together in number of years amounteth unto 197. that is to say, from the death of King *Vortiger*, to the death of *Cadwalladar* the last King of the Britains, whose reign ended in the year of our Lord 685. there began in Britain six Kingdoms more of the Saxons, so as in all there were seven.

Seven Kingdoms of the Saxons in Britain.

The first, as before hath been shewed, was the Kingdom of *Kent*.

That which began next after, was the Kingdom of the *South-Saxons*.

The third of the *East-English*.

The fourth of the *West-Saxons*.

The fifth of the *East-Saxons*.

The sixth of the *Northumbers*.

The seventh, which last of all took beginning was that of the *Mercians*.

Thus the Saxons, who at the first came unto the aid

Name of
all places
in Britain
changed
by the
Saxons.

aid of the *Britains*, became about two hundred years after to be the Possessors, and sharers of this best part of the whole Isle of *Britain* among themselves. And as their language was altogether different from that of the *Britains*, so left they very few Cities, Towns, Villages, Passages, Rivers, Woods, Fields, Hills, or Dales, that they gave not new names unto: Such as in their own language were intelligible, and either given by reason of the situation or nature of the place, or after some place in some sort like unto it in *Germany*, from whence they came; As the name of *Oxford* or *Oxenford* on the River of *Thames*, after the Town of like name in *Germany*, situated on the River *Oder*; Our *Hereford* neer unto *Wales*, after *Hervord* in *Westphalia*, and so in like manner may be said of *Stratford*, *Swinford*, *Bradford*, *Norden*, *Newarke*, *Bentham*, *Oxenbridge*, *Buchurst*, *Sconeithory*, *Holt*, *Mansfield*, *Swinefield*, *Davantry*, *Hamstead*, *Radelise*, *Rosendale*, and a great number more of places in our Country, that yet retain the name of places in *Germany* and the *Netherlands*, (albeit the ancient orthography may in some of them be little varied) as here to be reckoned up would be tedious.

As touching the name of our most ancient, chief and famous City, it could ne'r of *Ludg-tow*n take the name of *London*, because it had never anciently the name of *Ludg-tow*n, neither could it, for that *Tow*n is not a British, but a Saxon word, but if it took any appellation after King *Lud*, it must then have been called *Caer-lud*, and not *Ludg-tow*n: but considering of how little credit the relations of *Geffery* of *Monmouth* are, who from *Lud* doth derive it, it may rather be thought, that he hath imagined this name to have come from King *Lud*, because of some nearness of sound; for our Saxon Ancestors having divers ages before *Geffery* was born, called it by the name of *London*; he not knowing from whence it came, might straight imagine it to have come from *Lud*, and therefore ought to be *Caer-Lud*, or *Ludg-Tow*n, as after him others called it, and some also of the name of *London*, in British sound made it *L'hundain*, both appellations as I am perswaded, being of the *Britains* first taken up, and used after the Saxons had given it the name of *London*.

But here I cannot a little marvel, how *Tacitus* (or any

San-Diane
Templum
Diana

any such ancient writers) should call it by the name of *Londinium* (that having been as it should seem, the Latin name thereof since it hath been called *London*) which appellation he would never have from the ancient *Britains*, seeing they never so called it: *Julius Caesar* seemed not to know of the name *Londinium*, but nameth the City of the *Trinobantes*, and a marvel it is, that between the time of *Caesar* and *Tacitus* it should come to get the new name of *Londinium* no man can tell how. To deliver my conjecture how this may chauce to have hapned, I am loth, for that it may peradventure be of some disallowed, and so omitting it, I will leave the Reader to note that the reign of King *Lud*, from whom some will needs derive the name of *London*, was before *Julius Caesar* came into *Britain*, and not after, for *Caesar* first entred *Britain* in the time of *Cassibelan*, who was brother unto *Lud*, and succeeded next after him, and in all likelyhood, if *Lud* had given it after himself the new name of *Care-lud*, or as some more fondly have supposed of *Ludg-town*, *Julius Caesar*, who came thither so soon after his death could not have been so utterly ignorant of the new naming of that City, but have known it as well as some writers as came after him.

Evident it is, that our *Saxon* Ancestors called it *Lunden* (in pronounciation sounded *London*) sometimes adding thereunto the ordinary termination which they gave to all well fenced Cities; or rather such as had Forts or Castles annexed unto them, by calling it *Lundenbirig*, and *Lunden-crafter*; that is, after our latter pronounciation *Loudonburp*, or *London-cester*. This name of *Lunden*, since varied into *London*, they gave it in regard, and memory of the ancient Famous Metropolitane City of *Lunden*, in *Sceneland* or *Scania*, sometime of greatest traffick of all the East parts of *Germany*.

Of the
name of
London.

And I finde in *Crantrius*, that *Eric* the fourth of that name, King of *Denmark*, went in person to *Rome* to sollicite *Pope Paschal* the second, that *Denmark* might be no longer under the Ecclesiastical jurisdiction of the Bishop of *Hambrough*, but that the Arch-bishop of *Lunden* should be the chief Prelate of *Denmark*, *Sweden*, and *Norway*, the which, in fine, was granted. As for the name of *Ludgate*, which some will needs

Crantrius
libro 3.

That Lud-
gate was
so called
after King
Lud.

have so to have been called of King *Lud*, and accordingly infer the name of the City; I answer, that it could never of *Lud* be called *Ludgate*, because gate is no British word, and had it taken name of *Lud* it must have been *Ludporth*, and not *Ludgate*: but how cometh it that all the gates of *London*, yea, and all the streets and lanes of the City having English names, *Ludgate* only must remain British, or the one half of it, to wit, *Lud*, gate, as before hath been said, being English? This surely can have proceeded of no other cause then of the lack of heed that men have taken unto our ancient Language, and *Geffery* of *Monmouth* or some other, as unsure in his reports as he, by hearing onely of the name of *Ludgate* might easily fall into a dream or imagination that it must needs have had the name of King *Lud*. There is no doubt but that our Saxon Ancestors (as I have said) changing all the names of the other gates about *London*, did also change this, and called it *Ludgate*, otherwise also written *Leod-gate*, *Lud* and *Leod* is al one; and in our ancient language folk or people, and so is *Ludgate*, as much to say, as *porta populi*. The gate or passage of the people, and if a man do observe it, he shall find, that of all the gates of the City, the greatest passage of the people is thorow this gate, and yet multitudes needs have been much more in time past before *Newgate* was builded, which as *Mr. John Stow* saith, was first builded about the raign of King *Henry* the second: And therefore the name of *Leod-gate* was aptly given in respect of the great concourse of the people thorow it.

York, why
so named.

The City of *York*, which the ancient Britains called *Caer-efrac*, our Ancestors called *Evertop* and *Ebertop*, which by vulgar abbreviation might come to be *boit* or *toit*, and so lastly *York*. *Caer* or *Eber*, is in our ancient language a wilde bore (though this latter name be English also) *top*, is a refuge or retreat, and it may be that it had of our Ancestors this appellation, being the refuge or retreat from the wild bores, which heretofore may have been in the Forrest of *Gauris*, which is within a mile of that Town, and the more like it is, for that there remains yet a roll called *guid-lan*, which is paid for cattel at *Bondumbar*, a gate of the City so called, & was first granted for the payment of guides that conducted men (by like to save them from being

hurt by this cruel beast) throw the said Forrest. To deliver in like sort the reason of our Ancestors denominations of the other Cities and Towns, as of these two the chief of the Realm, would here make too long a digression. But in that they first coming to the aid (as is aforesaid of the Britains) should make themselves possessors of the best part of Britain (whereof these changes of the former appellations have ensued) is not a thing altogether so strange, if we consider the sundry examples of the like in other Countries, where strangers having been by the inhabitants called in to be their helpers, have afterwards become to be their masters.

The Autunians and Sequanians inhabitants of some cantons of the Gaules, being at war together, fortune at the first favoured the Autunians, by which occasion the Sequanians did seek for aid of *Ariovist* a King of Germany, who assisting them, they got the better hand of the Autunians, but *Ariovist* beholding the forces of the Sequanians, in respect of his own, to be but feeble, made himself, in recompence of his travails, possessor of the best territories they had. The Autunians being on the other side grieved, that their enemies by means of their new friends had prevailed against them; required aid of the Romans, and obtained the assistance of *Julius Cesar*, who when he perceived both the one and the other, through their divisions to incline to ruin; in fine, not onely made them, but all the rest of the Gaules tributaries to the people of Rome.

Assistants
to distressed
inhabitants,
make
themselves
shareers
of their
Country.

Moreover *Baldwin* surnamed the Leaper, King of Jerusalem, left for his heir and successor another *Baldwin*, being his nephew, and son unto *Sybilla* his sister, by her first husband (for at that time she was wife unto *Guy* of Lusignan) of whom for that he was young, he left *Raymond* Earl of Tripoli, to have the Tutorship. The aforesaid King being no sooner dead, *Raymond* made away his Pupil, in intencion to make himself King, but *Guy* of Lusignan in the right of his wife withstanding it, civil wars arose between them, and *Raymond* finding himself the weakest called in *Saladin* Souldan of Egypt for his assistance. This Egyptian spying his opportunity, took without any resistance the Cities of *Azorton*, *Ascalon*, *Bevrite*, and Jerusalem it self, and in conclusion the whole Realm, which with so great travel and cost the Christians had before recovered.

A like third example, I will here set down, and so return to my former matter. The *Grecians* being in popular dissention, one sort willing to advance unto their Imperial Crown *John Cantacuzin*, and the other sort *John Palleologus* his son in law, but the son finding himself of least ability, sent for aid unto *Orean*, at that time King of the *Turks*, who with his forces passing over at *Helespont* so prevailed, that he indeed made him Emperor; but by this means himself and his *Turks* first began to get a taste of the sweetness of *Europe*, which before that time they never knew, and for his first footing therein he made himself the sure possessor of the City of *Galliopolis*, and after his death, *Amuratic* his successor took *Philippolis*, and *Andrinopolis*, and never ceased until he had gotten that whole Empire, and chased our *Palleologus* whom his Predecessor had installed; but now to return to our matter.

Unto *Hingistus* in the Kingdom of *Kent*, succeeded (as before hath been said) his son *Oesc*. To *Oesc*, his son *Occa*. To *Occa*, his son *Ermiric*; and to *Ermiric*, his son *Ethelbert*.

King *Ethelbert*
the first
christened
English
King.

This King more blessed then all his Predecessors, was the first of all the Kings of our *Saxon* Ancestors, that ever received the Christian Faith; the which Faith he right happily received, about a hundred and fifty years after the arrival of *Hingistus* first King of *Kent*, out of *Saxony* into *Britain*. He was married unto the Lady *Bertha*, the daughter (as I take it) of *Clotharius* the first of that name King of *France*, and not of *Cherebert* his son and successor, for that as the French Chronicles report, *Cherebert* reigned but a short space, dyed without issue. This Queen being a Christian, as were her parents; he permitted unto her the free use of her Christian Religion, and the having of the chaste, and Vertuous Bishop *Luidbeard*, about her, as also her Christian servants, by whose good examples he could not but be much edified; and by such his charitable permissance of them, he peradventure obtained the ensuing favour, which of Almighty God he soon after received, which was his own Christianity.

Some few years after he received the said Faith, it happened in the time that *Aella* reigned King of *Deira*, sometime a part of the Kingdom of the *Northumbers*,

thunders, that certain English children of that Country) whether taken in war, and so transported away by enemies, or that it were tollerable among Pagan people, sometimes to sell away their Children) were brought to Rome to be sold (as Captive Heathen people are wont to be among Christians), and standing there in the Market; a certain reverend Religious Father named *Gregory*, being a man, as witnesseth *Venerable Bede*, of the greatest verture, and learning of his time, coming thither, and beholding them to be of a very fair complexion, ruddy, and white, with yellowish hair, demanding of the merchant that had them to sell, of whence they were, which being told him, he asked if they were Christened, it was answered that they were not, whereat fetching a deep sigh, he said; alas, that the Author of darknesse should yet detain people of such bright countenances in his possession, and that men of so fair faces should inwardly carry such foule souls. Demanding by what name this people were called, answer was made him, that they were called *Angles*, or rather (if it were pronounced as they the called themselves) *Engellisc*, that is to say English. The reverend Father perceiving this name to alude unto the name of *Angeli* in Latin, said, verily not without cause are they called *Angles*, for they have faces like *Angels*, and meet it were that such men were made pertakers, and Coheirs with the *Angels* in Heaven; then demanded he the name of the Province from whence they came, and it was answered him, they were of *Deira*; that is well quoth he, for they are to be delivered *De ira Dei*, that is from the wrath of God, and called to the mercy of Christ. What is the name, quoth he, of the King of that Country, it was answered, that his name was *Aella*, unto which name also aluding, *Allesub* quoth he, must be sounded in that Princes dominions to the praise of Almighty God his Creator.

English
Pagan
Children
to be sold
in Rome.

And being stricken with much compassion, to behold that such Angelical people in respect of their great beauty, and comliness, should continue the bondslaves of the foul fiend of Hell; he went unto *Pelagius* the second, who then was Pope, desiring of him, that some Ministers of the Word of God, might be sent into Britain to preach unto the Pagan English people

St. Gregory was on his way three daies journey to have come into England in person.

the Faith of *Jesus Christ*; offering himself to be one of that number, that would in person undertake the journey, if so it pleased the *Pope* to allow thereof. Some that have written the life of *St. Gregory* do report, that he obtained of the *Pope* this his pious desire, and that he departed from *Rome* and was three dayes onward on his journey towards *Britain*, and the people of *Rome*, when they had gotten knowledge thereof, were exceeding sorrowful, and went unto the *Pope*, and in a Lamentable manner declared how great a loss and detriment it would be unto the whole City, to want the presence of so worthy a person; and therefore besought him, that this Reverend Father might be sent after, and called back again. The *Pope* considering their so earnest desire, he thereunto condescended, and sending after him, caused him to return again to *Rome*. Venerable *Bede* is herein somewhat brief, and onely sheweth, that albeit the *Pope* would have granted him leave to have gone, yet would not the people suffer him to depart so far from their City of *Rome*. But by this occasion the *Pope* now having the more knowledge of the life, learning, and vertue of this good Religious Father, he soon thereupon advanced him to the dignity of a Cardinal; and himself not long after chancing to die, this Cardinal was then (though much against his own minde) chosen his next successor, and was the first in that See of the name of *Gregory*, howbeit he became afterward more renowned by the name of *Gregory* the great, then of that name the first, and for his great learning and science, worthily reputed one of the four chief Doctors of the Church.

St. Gregory chosen Cardinal, and soon after Pope: sendeth St. Augustine into England.

Being now Pope, and mindful of the good work which before he purposed, moved thereunto (as saith venerable *Bede*) by the inspiration of God, he sent *St. Augustine*, and with him certain other Monkes which feared God, to Preach the Word of God unto the English Nation, who after some difficulties, and their long journey, arrived in the Isle of *Taney* (which as it should seem, was at that time far greater then now it is) to the number of almost 40 persons, being so much increased by reason of certain Frenchmen to be Interpreters, which according to the appointment of *Pope Gregory*, they brought with them, whereby it is to be noted,

red, as in the ensuing Chapter, I shall take occasion to make manifest, that the true and ancient language of the Frenchmen, which was at that time yet with them in use, was in effect all one, with the ancient language of the Englishmen, which they at that time did also speak.

Ancient
English &
French in
effect all
one.

Being in the aforesaid Isle arrived, they sent unto King Ethelbert, to let him understand both that they were come from Rome, and that they had brought with them such Doctrine, as should bring the receivers, and followers thereof to enjoy an everlasting Kingdom in heaven with the true and living God. The King upon this message commanded that they should stay in the said Isle, having all things necessary ministred unto them, until they should further understand his pleasure. Soon after the King came into the Isle in person; and for that he supposed if they were skilful in forcery, they might perhaps deceive his view within some house; he appointed to sit & give them audience in the open air: And because this act and message importeth so great a good, as the first bringing of the faith of Christ unto Englishmen, that never before bekeved in him, but were unbaptised Pagans, and altogether ignorant of the true God, serving and sacrificing unto their Idols Thor, Woden, friga, and the like, I have here according as Bede sets it down, thought good by portrature more lively to deliver the manner thereof unto the view of the Reader.

The

The manner of the first bringing and
 Preaching of the Christian Faith unto
Essebert King of Kent.



Beda.

These religious Fathers not armed with the force of
 the Devil, but strengthened with the power of God,
 carrying before them in a place of a Banner, a cross of
 silver, and the Image of our Saviour painted in a table
 with

with invoking Almighty God in singing the Litanies approached unto the Kings presence, before whom (being set down as he willed them) they began to preach, both unto him and his whole train, the word of life.

Audience
given by
King E-
thelbert
unto St.
Augustine.

The King having heard them, answered that they gave very fair words and promises, but for that they were unto him strange and unknown, he could not so rashly assent unto them, and forsake the Religion which he and his people had so long observed, nevertheless quoth he, seeing you are come so far to impart unto us such knowledge as you take to be very true and good, we will not seek your trouble, but rather with all curtesie receive you, and yeeld unto you such things as are necessary for your livelihood: neither do we prohibit you to gain unto your profession by your preaching as many as you can. He moreover allowed them in *Canterbury* (the chief City of his dominion) a place to reside in, and according to his promise provided them of necessities, and freely licensed them to preach. When a while they had thus proceeded, the good King being much pleased in beholding their purity of life, and holiness of conversation, and considering also the promises of the sweet joyes of heaven, (which to be true they approved by the working of many miracles) he did beleve, and was baptized, whereby being before of the greatest earthly possessions of any his predecessors, for that his dominion extended even unto the flood *Wamber*; he now became capable (more then they ever were) of the eternal possession of the Kingdom of Heaven.

A gracious
answer of
King E-
thelbert.

The con-
version
of King
Ethelbert.

Such as are desirous more particularly to understand the true manner and form of the Religion, and service whereunto this our first Christian English King and his people were converted, may for their further satisfaction therein have recourse unto venerable *Bede*, and all ancient Authors that thereof have written.

This King thus being become a member of the Church of Christ, endeavouring in all he might, to overthrow the Synagogue of Sathan by breaking down the abominable Idols before mentioned, and such like: Whole good ensamples through the grace of
Almighty

The Eng-
lish Saxon
Kings be-
come Chris-
tians.

The fruits
of the con-
version of
our anti-
ent Kings.

Donation
of Land
written in
rhime.

Wille-
broord was
the first
Bishop of
Utrecht.

About 900
years. past
our lan-
guage, and
the lan-
guage of
Saxony, &
the Ne-
therlands
was all
one.
St. Bani-
face an
English-
man, an
Apostle of
Germany.

Almighty God, the Kings of the other several kingdoms soon after did chuse, as first *Edwine* King of *Northum-berland*; *Carpenwald*, King of the East-English; *Sebert*, King of the East-Saxons; *Kinigilds*, King of the West-Saxons; *Peda*, King of the Mercians, and *Ethelulfe*, King of the South-Saxons, wherein God so wrought, that in the space of not much above 60. yeers after the conversion of King *Ethelbert*, all these were converted from paganism and Idolatry unto the belief and worship of our Lord *Jesus Christ*, and the Christian Faith was publicly preached in all their dominions. Churches, Chappels, and Monasteries were erected to the service of God; they builded Colledges and Schools for the increase of learning. And in subcribing their names to any important writing (which containing som donation was commonly in meeter, belike to be kept the better in memory) the names of a number of witnesses being put unto it, the sign of the cross was also added. And such was the zeal of our first Christian Ancestors in the propagation of the Faith, that they neither forgot nor omitted, to labour for the conversion of their ancient Country-men the Saxons remaining in *Germany*, but sent over divers godly and learned men to preach unto them the Faith of *Christ*. As unto the inhabitants of *Friesland* and *Holland*, with *Zeeland*, and some part of *Flanders* and *Brabant*, *Willebroordus*, with eleven others his assistants. Unto those of *Westphalia*, the two *Ewalds*, called according to the colour of their hair, the black, and the white; who there were martyred about the year of our Lord 687. All these before mentioned, in respect of the natural affection they carried unto the Country-men of their Ancestors and great Grandfathers, whose good (through their Christian zeal) they most desired, were not onely therefore most fit, but also for that they speak one same language with them, as generally all the inhabitants of our Country, and those of the aforesnamed parts at that time also did.

Upon like zeal, *Winfried*, whom Pope *Gregory* the second named *Boniface*, did also travail in the conversion of the people of *Friesland*, *Thuring*, and *Hessen*: and being after ward made Bishop of *Magance*, he went back again to *Friesland* to prosecute his former work, and was there murdered.

To come now unto the cause of the general calling of our Ancestors by the name of English men, and our Country consequently by the name of England, it is to be noted, that the seven petty Kingdoms aforesaid of Kent, South-Saxons, East-English, West-Saxons, East-Saxons, Northumbers, and Mercians, came, in time, one after another by means of the West Saxons, who subdued, and got the sovereignty of all the rest, to be all brought into one Monarchy under King Egbert, King of the said West-Saxons. This King then considering that so many different names, as the distinct Kingdoms before had caused, was now no more necessary, and that as the people were all originally of one Nation, so was it fit they should again be brought under one name, and although they had had the general name of Saxons, as unto this day they are of the Welsh and Irish called, yet did he rather choose and ordain that they should be all called Englishmen, as but a part of them before were called; and that the Country should be called England. To the affectation of which name of Englishmen, it should seem he was chiefly moved in respect of Pope Gregory, his alluding the name of Angel-like unto Angel-like. The name of Angel, is yet at this present in all the Teutonick tongue, to wit, the high and low Dutch, &c. as much to say, as Angel, and if a Dutchman be asked how he would in his language call an Angel-like-man, he would answer an Englishman, and being asked how in his own language he would, or doth call an Englishman, he can give no other name for him, but even the very same that he gave before for an Angel-like-man, that, as before is said, is an Englishman, Angel being in their tongue an Angel, and English, which they write Engel-like. And such reason and consideration may have moved our former Kings, upon their best coyn of pure, and fine Gold, to set the image of an Angel, which may be supposed, hath as well been used before the Norman conquest, as since.

Thus the name generally of Saxons was by the ordinance of Noble King Egbert; about the year of our Lord 800. brought unto the general name of Englishmen, which being a name of such glory, as the derivation sheweth it, ever may they with all increase of honor therein continue.

How our Country came to be call'd England.

The name of Britains could not be by them assumed because they were not of that race.

Gregorius Magnus.

The reason of our ancient coyn of Angels.

The

Page 134.

The Country was accordingly called *England*, and by abbreviation *England*, a name which well accordeth unto two significations; for first it seemeth to have it by reason of the English people, whose Land it now was: And secondly, in regard of the form or fashion thereof, for that it groweth unto a narrowness both towards the North, and towards the West: the name of the first, or old *England*, whereof before I have spoken, having risen (as most apparently it seemeth) for like cause, and reason of the straitness or narrowness thereof.

Saxonia
Transma-
rina.Nova Sax-
onia.

And whereas *Cornelius Killianus* noteth to have found in some ancient writings, that our Country of *England* was sometime called *Saxonia Transmarina*, this name in all likelyhood may have been given it by some forraign Writers, at such time as it was divided into seven Kingdoms, before it had the general name of *England*. In which time considering that the whole was possessed by Saxons: Forraign Writers, could give it no name in general more apt, then by calling it by the name of *Saxonia Transmarina*. It also seemeth that some of our Ancestors when in those dayes they would call it by a general name, did call it *New Saxony*, and this I gather, because I finde in some of our old Writers; that they called the Country from whence their Saxon Ancestors came into *Britania*, by the name of *Old Saxony*, which name they could not give it, but to make a distinction between that and the new.

Names of
Shires why
so given.

The Noble King *Egbert*, having as hath been said given unto our Country the name of *England*; the good, and rightly renowned King *Alfred*, did afterward divide it into Shires, that is, as we now would say, into several shires or parts, giving them such several names, as in effect they yet among us do retain. Some by reason of their situation, as *Kent*, for that it is as it were a nook of the Country; a nook or corner being in our ancient language called a *kant* or *cantel*: *Canterbury* thereof, yet by the *Netherlands* called *Cantelbergh*; and this name sounding neer unto the name of *Tamr*, which that Shire is said to have had in the time of the *Britains*, the change thereof was the less markable. Some he called according to the Inhabitants, as

Eg.

Essex, now *Essex*, because it was the Eastern habitation of the Saxons. *Middlesex*, for that the Saxons were there seated in the midst of the other that inhabited about them. *Buckinghamshire*, as it seemeth, of the abundance of *Buken* trees, or as we now pronounce them, *Beachen* trees; and *Barkshire* of the plenty of *Beorcken* trees; or as we now call the *Birchen* trees; and so had the other Shires for one or other like cause, such denominations as we do yet at this present give them. And whereas Mr. *Camden* calleth the people of *Middlesex* and *Essex* by the name of *Triabants*: Those of *Buckinghamshire*, *Bedfordshire*, and *Hertfordshire*, *Catticuchlani*, and the inhabitants of his other parts by like extravagant and out-worn names, he is not to be understood that any of those names do belong to the present inhabitants, or those from whom they are descended, but onely to such people as lived there in the time of the *Britains* and *Romans*, before ever our English Saxon Ancestors came there to inhabit.

And whereas notwithstanding the aforesaid general change of demonstration made by King *Egbert*, the *Britains* have still continued (as is said before) to call us *Englishmen Saffons*, that is to say, *Saxons*; it will not be much from our purpose here to shew the true cause, and reason why the Saxons or Englishmen, did never call the said former inhabitants of our Country *Britains*, as these people called themselves, but by the name of *Welshmen*, as we yet call them, and this I am the rather induced to shew, because I finde it to be very much mistaken, and yet generally to pass currant, as a thing without doubt or contradiction.

The *Britains* knowing the Saxons to call them *Welsh*, and not knowing the true cause why, could fall into no other account, but that *Welsh* must needs in the Saxon language signifie a stranger, and some Authors so setting it down, others have followed them in the same opinion: but if the first supposers of this had well understood the Saxon tongue, they would have known that *Welsh* doth never therein signifie a stranger, nor yet in any Teutonick whatsoever, either high or low: the word *framit*, is in the old Saxon tongue strange, and *framelt* a stranger, whereof the modern

Why the name of *Welshmen* was given to the *Britains*.

Welsh doth not signifie a stranger.

modern Teutonic yet retaineth the words *framb*, and *frimbuling*.

That the Saxons gave them the name of *Welsh* after they came into Britain is altogether unlikely, for that inhabiting so neer them as they did, to wit, but over-against them on the other side of the Sea, they could not want a more perticular and proper name for them, then to call them strangers; which is one argument that the name of *Welsh* could not so signifie. True it is, that *Welsh* they called them, & their Country *Welshland*; and by this name of *Welsh*, they meant and intended no other thing, then to call them *Gaules*, which having in their language, time out of minde so continued, is an evident sign that the Britains were a people of the *Gaules*, which the Saxons according to their manner of speech instead of calling *Gallish* called *Welshish*, and by abbreviation *Welsh* or *Welshish*. In the ancient Teutonic it is very often found, that divers names which the French are wont to begin with *G*, the Germans began with *W*, as *ward* for *Gard*, *wardain* whereof we yet keep the name of *warden*) for *Gardien*, *matre* for *Guerre*, and very many the like; and French Authors do alwaies call our *Wales*, *Gaulles*, our *Com-wales*, *Cornugaulles*; and *Edward* our famous Prince of *Wales*, they called Prince *de Gaulles*.

It is further to be observed, that as the *Gaules* did anciently border all along on the West side of the Germans from the South to the North, so were they of them, even all along as far as their Country stretched, called *Welsh*, insomuch, as *Lombardy* being that part of *Italy*, which bordereth neerest unto the Germans, and heretofore inhabited by a people of the *Gaules* was called *Gallia Cisalpina*, the Germans do yet unto this day vulgarly call *Welshland*, and it being (as is said) the part of *Italy* next unto them, the name of this part hath still served among the vulgar people of Germany for the whole, who therefore call all *Italy* *Welshland*, and *Italians* *Welshers*; and if any of the common people of Germany do give this name to some other strangers coming among them, they do it not thereby to call them strangers, but by supposing them to be *Italians*.

So in like manner do the lower Germans or *Neiberlanders*,

Germans
call Italy
Welshland

Indes, vulgarly call the present French tongue *waels*, and the inhabitants of *Henalt*, and *Artois* *wallen* or *wallous*, which is as much to say as *Welsh*, and their Provinces *waels-land*. Yea, the lesser part of *Brabant*, wherein the French tongue is spoken, is of those of the greater part called *Wales-Brabant*, that is, *Welsh-Brabant*. And a part of *West-Flanders*, where the French tongue, and not the *Flemish* is spoken, is commonly called *Flandres-Gallicant*; the rest or greater part being called *Flandres-Flamengant*. *Flandres-Gallicant* being in the *Flemish* or *low-Dutch*, *waels-blamberen*, and according to our pronunciation *Welsh-Flanders*, whereby it doth plainly appear, that *Wallish*, and *Gallish*, otherwise *Gaules*, and *Wales* or *Welsh* is all one.

Nether-lands call the Provinces of *Henalt*, & *Artois* by the name of *Welsh-land*.

As now the higher Germans called the *Gaules* in *Lombardy* *welsh*, and the lower Germans did so call the French, as well as they did the people of *Henalt* and *Artois*, and the inhabitants of some part of *Brabant* and *Flanders* (as is aforesaid) so the Saxons inhabiting on, and towards the Sea-coasts of Germany, did also call their overthwart neighbours the *Britains* by the same name of *welsh*, induced as it were by ancient tradition to call them as originally they had been, that is to say *Gaules*, and sometimes (by like to make a distinction between them and other *Galish* or *Walish* people, being each from other sequestered by the Sea) to call them *Brit-welsh*, which is in effect as much to say, as *Britain-Welsh*, and their Country accordingly *Brit-welsh-land*, for so in some old Saxon writings I have found it.

of



Of the Danes and the Normans, and their coming into England. And how the English people have still notwithstanding remained the Corps and Body of the Realm.

CHAP. VI.



About three hundred and fifty years after the coming of the *English Saxons* into Britain, and one hundred fifty and six years after they were become the sole Possessors of that part thereof, which of them took the name of *England*: the *Danes*

who in other fore-going times had both on the Sea coast, and sometimes by landing in the Country molested the *Britains*, came now again by war to trouble and molest the *English Saxons*.

Franciscus
Irenicus.

This people were not much known unto the ancient *Greeks* or *Latin* writers, for that they supposed the coldness of their Country to be such, as that it scarcely permitted any inhabitants. That they were anciently of one original with the *Germans* (as in the first Chapter I have noted) *Franciscus Irenicus*, and sundry other Authors do affirm, and I think there is thereof no doubt to be made: their language, nearness of habitation, complexion, and custome of living thereunto agreeing.

Cornelius
Tacitus.

Cornelius Tacitus saith, that *Germany* goeth bowing towards the North with a great compass, which cannot so be, unless he will compass into *Germany*, *Denmark*,

Albertus
Crantzius.

Norway, and *Sweden*, and hereunto accordeth *Albertus Crantzius*, in his alledging, that such as have anciently written

written of the great and spacious Country of *Germany*, have added unto it the three septentrional or northern Kingdoms, as *Denmark* and the other adjacent Countries before named. *Martin Luther* wadeth further, and will have *England* also to be a part of *Germany*; but hereof he maketh his own fancy his Author, for another Author of more Antiquity then himself he can make none. Manifest enough it is, that *England* was never any part of *Germany*, but a people of *Germany* have indeed made a part of *Britain* to be *England*.

Denmark originally a part of *Germany*.

Joh. Auribær in *Tyschreden*.

Whence the name of *Danes*, or their Country of *Denmark* should proceed, some have made sundry doubts; but I hold it a far better direction in such cases to follow the old grounded opinion that hath by ancient traditions succeeded from age to age, as from the Father to the Son, then to seek the certainty among so many new, and uncertain conjectures. We see for example, how such as will not allow the *Britains* to take their name of *King Brute*, are left confusedly to the supposed names of *Pridcaine*, *Brith-tania*, *Bridania*, and I wote not what: And so in like manner, such as will not allow the *Danes* to take their name of *Dan* their first King, for that some have made him a Giant, and told of him some fabulous tales, are left at random to seek the cause of this name either to have come from a City called *Donia*, or as other tells us, from the *Dahis* a people of *Scythia*, or after others from *Dausiones* or *Danciones*, or as *Junius* will have it, from the Firr-trees which grow in this Country: firr being in the *Dutch* tongue also called *Dene*. But as the Chroniclers of our Country can finde no other derivation of the ancient King of the *Britains* then immediately from *Brute*, no more can the *Danish* King be found to have any other beginning then immediately from *Dan*, which methinks is a strong argument to confirm the received opinion of the names of both these Nations and Countries.

Denmark Some say was called *Ostgard*.

Firr groweth as much or more in the other northern Countries as in *Denmark*.

And as for the word mark, when it serveth unto the name of a Country, as *Denmark*, *Strickmark*, *Markgraveschap* (otherwise *Markgræfshap*) or the like, it signifieth in true sense, a limited or marked out place for a possession or jurisdiction, as in the first

Marshes
of Wales
not rightly
so named.

They are
deceived
that think
the con-
trary.

The first
cause of
the inva-
sion of the
Danes,

Polichro.

Chapter I have already noted, and our name of marshes of *Wales* is corruptly so used, for marshes are properly marsh grounds, and it was anciently the marshes of *Wales*, and the being in our ancient language pronounced as *k*, it was in pronounciations the mark of *Wales*; that is to say, the marks, bounds, or limits of *Wales*, and so may be said of the North parts toward *Scotland*. In like sort one of the seven Kingdoms of the Saxons, which after the *Latin* name thereof we call *Mercia*, was of our Ancestors called *Wearthenland*, and *Warkenrpe*, that is the Country or Kingdom marked or limited out. And hereunto accordeth our name of *Weartheslodes*, which should be *Weartheslones*, because they stand for the mark whereby the grounds belonging to different owners are limited, and divided, and thus may it more plainly appear, that this word *Wark* doth aswel signifie a limit or border, as a Country or a Region.

Denmark is a very ancient Kingdom, and the *Danes* have alwaies been a most warlike Nation, and great numbers of them coming at sundry times forth of their Country, have made their puissance known to the most Nations of *Europe*.

Their first comming into our Country, is reported to have been upon two occasions. The first and principal being thus: *Osbert* King of *Northumberland* coming to the house of one of his nobles, called *Beorne Bekard* and finding him absent, violated his Wife; a most beautiful and chaste Lady: her husband soon after returning home, and finding her weeping, demanded the cause of her sorrow; she with tears made unto him her plaint, telling him how the King coming to her house, she had honorably entertained, and served him, and how by telling her that he had somewhat to impart unto her in counsel, made by that means all servants, and others to avoid the chamber, where being left alone, and suspecting no evil, she was through main force by him ravished.

The Noble man hearing this, willing her to be of good comfort, for quoth he, feebleness against force can little avails; and therefore, for that thou hast told me the truth, thou shalt not be of me the less beloved; howbeit, if God lend me life, I will revenge the injury; and

and calling his friends together, who were the chiefest noblemen of the Country, he declared unto them the wrong which the King had done unto him; whereupon they advised him to go unto *York*, where the King then was, and there to defie him. Their advice he followed, and coming into the Kings presence, accompanied with sundry of his followers, the King when he saw him, used him in his speeches courteously, but he contrariwise told the King, that he defied him, and that from thence forward he would neither hold ought of him; nor yeeld unto him any fealty or homage, and so departed away, passing with expedition over the Seas into *Denmark*, unto King *Godericke* (as I take it) though some of our Chroniclers call him *Godern*, but *Godern* it could not be, for that *Godern* called in *Latin* *Gotorinus*, reigned after the year of *CHRIST*. This King was his kinsman, and to him he made his complaint of the great injury before rehearsed, intreating his assistance for revenge. The King hearing it, and being glad it seemeth of an occasion whereby he might lead forces over into *England*, provided a Navy of ships, and levied a great power, the which under the conduct of *Hunga* and *Hubba*, two of his brethren or kinsmen, he sent into *England*. These landing in the North parts, and encountering King *Osbert* in battel, either side received some loss; but in fine, King *Osbert* himself was slain.

The cause as others report it, was, that one *Lothbroke* a Dane, hawking on the Sea shore, his hawke took her flight Sea-ward, and he taking a little cockboat to follow her, was driven by contrary winds to the coast of *Northfolk*, and there landing at *Rodham*, where by King *Edmund* he was well entertained; but this, *Beric* the laid Kings falconer greatly envying, he murdered him in a wood; and the body by a Spaniel being found out, *Beric* was convicted of the murder, and by sentence of justice being set in *Lothbroks* boat without sail or tackling, was by the winde and tide driven over into *Denmark*, even there where *Lothbroke* himself had taken boat. The boat there being known to have belonged unto *Lothbroke*, *Beric* was laid hands on, and examined, but very falsely, and maliciously told them that King *Edmund* had murdered the aforesaid

A second
cause
of the in-
vasion of
the Danes.

Lothbroke, and this being made known, the King of *Denmark* sent over (say they) the two afore-named Captains, *Hunga* and *Hubba* with an Army of men, to revenge the murder.

These two tales thus particularly told, do both carry probability of truth: howbeit, that a King of *Denmark* should make war against another King or Country for the killing of a falconer, and that before he were well certified of the truth, whether the King killed him or no, or of the cause why, if he had been by him killed; doth carry very small appearance to make this seem to have been the very cause indeed; nevertheless such a report maliciously made by *Beric*, and coming, as is likely, just in the nick, at or about such time as *Beorne* might be there soliciting for aid, could the more move the *Danes* to the invasion of the Country, and so these two things concurring together, may both pass without contradicting the one the other. And that both the true complaint made by *Beorne* against King *Osbert*, and the false calumnation by *Beric* against King *Edmund*, may so have happened indeed, doth appear, in that the *Danes* after they had slain King *Osbert*, hastned unto the destruction of King *Edmund*, whose forces when they had overthrown in battel, they thereupon took himself prisoner, and finding him to remain most constant in the faith of Christ, which they (being as yet Pagans) much urged him to forsake; they bound him to a tree and shot him to death with arrows. Thus, as it appeareth, they had a greater spite unto this good King *Edmund* then unto King *Osbert*, who before, as is said, they slew in battel; for that they not being satisfied with this King *Edmund's* cruel death and torments, beheaded him after he was dead. These two complaints, as is aforesaid, of *Beorne* and *Beric* coming thus together, some peradventure understanding of the latter, and not the former, might note it down for the special cause, when as indeed it did only thereunto concur.

But that the first was the very true cause, an example like unto it, which hapned in *Spain*, about four-score years after this chanced in *England* may give a kind of testimony. For *Roderic* King of *Spain* having disfloured the daughter of Count *Julian*, a Nobleman of that

Martin-
dom of St.
Edmund.

that Country, the said Count to be revenged upon the King, brought in the Sarafins of *Africa*, who being sent by their King *Miramolin*, under the conduct of their leader *Mura*, arrived there in the year of our Lord 714. and in the space of two years obtained almost all *Spain*, except the parts of *Austria*. In which short space according to some Authors, there were slain of the one and the other side, to the number of seventy thousand men; and these Moors and Sarafins were not wholly expelled until the year of our Lord 1480. so that they occupied sundry Kingdoms and Provinces in *Spain*, for the space of 166. years.

Causes of the Moors invading Spain.

The Danes, as aforesaid, having slain King *Osbert*, and martyred King *Edmund*, ranged from one Province to another, but not without many encounters; wherein according to the fortune of the war, they had sometimes the better, and sometimes the worse, and had often been utterly extinguished had they not been relieved with new supplies from time to time from *Denmark*, by which means they came now and then to get the possession of one Province, and now and then of another: and in fine, (though long it lasted not) the domination over the whole Realm. For *Canutus* the second of that name, King of *Denmark* having gotten by agreement between him and our King *Edmund Ironsyde*, to be Ruler with him in the one half of his kingdom; yet after the said King *Edmund's* death, albeit he left his two young sons *Edmund*, and *Edward* behinde him; *Canutus* upon the Law of growing too, and because in the covenant between him and King *Edmund Ironsyde*, no assurance was made for the succession of the said King *Edmund's* children; took upon him the possession of the whole Realm; and thereunto, as some of the Chroniclers affirm, he also obtained *Scotland*: and had moreover the Kingdoms of *Sweden* and *Norway*, so as he was King of five Kingdoms; and consequently the greatest King (as I take it) that ever *England* had, and proved in the end a very notable and good Christian Prince.

The younger of these was afterward called *Edward* the outlaw.

John Stow King *Canutus* the greatest King that ever *England* had.

Next after him succeeded in the Realm of *England*, his illegitimate son *Harald*, surnamed *Harefoot*, howbeit *Harald-Canutus* his brother, and the legitimate son of their father, got in his life time the possession of the south part of *England*, and after his death the kingly

government of the whole: but the times of the reigns of these three *Danish* Kings being all added together, do not amount unto above twenty and seven years in the whole.

Edmond
Ironside.

The line and succession of the English Kings for that time being thus interrupted at the end of the aforesaid years it began again under King *Edward* (for his great piety after his death called *St. Edward the Confessor*) who was brother by the Fathers side unto King *Edmund* the last King that reigned next before *Canutus*, and by his mother, being the second wife unto his father King *Ethelred*, he was brother unto *Hardi-Canutus*, the last *Danish* King, by whom before his death he was sent out of *Normandy*.

Danes de-
stroyed.

John Stow

Polldor,
Vjr.

Simon Dun

And it is to be noted, that albeit sundry troops of Danes did enter the Realm at their sundry invasions, yet were they still so spent and consumed by war, that they wanted time of peace and repose, so to settle and plant themselves, as that their posterity might there multiply, and make an enduring habitation, which in the little repose they had in the onely twenty and seven years wherein their three Kings reigned, they could not do. For as presently before the beginning of this repose, King *Ethelred*, the father of King *Edmund Ironside* (being restored again to his kingdom, from whence by the Danes he was forced to fly, and to live for a while in exile in *Normandy*) shewed such cruelty upon the Danes that he found remaning in *England* (in revenge of the wrong he had by that Nation sustained) that he spared neither man nor woman, young nor old, so immediately upon the death of *Hardi-Canutus*, the last of their three kings, it was agreed upon, and decreed by the chief Lords and Nobles of the Realm that no Dane from henceforth should any more reign over them, and that all the *Danish* soldiers in any City or Castle in garrison should be expelled, and Banished the Realm, or as some write should be slain.

Now whereas King *Edmund Ironside* left two Sons: of whom mention is made before, those were both sent by King *Canutus* into *Sweden*, *Edmund* the elder of them died in exile without issue. *Edward* the younger remained for his long absence out of the Realm, the Out-law, married with *Agatha*, daughter unto the Empe-
ror

King Henry the third, and he was now by this pious King Edward sent for home into England, where with his wife and three children, *Edgar*, *Margaret*, and *Christian*, being arrived he shortly after dyed, but the King soon upon the death of the father, declared the said his great Nephew his heir unto the kingdom, and gave him the surname of *Etheling*, so as he was called *Edgar Etheling*, which is as much to say, as *The noble Edgar*. Howbeit, after the death of this Saintly King *Edward the Crown* never came unto him; for *Harold*, the eldest son of Earl *Godwin*, having gotten the good will and promise of fidelity of the Nobles, obtained the same; and for the kingdom of England, recompensed Prince *Edgar* with the Earldom of *Oxford*: but as *Harold* had thus by fraud obtained the regal Scepter, so was he soon after by force (even in the first and last year of his reign) bereaved at once both of that, and of his life, in the battel fought between him and *William Duke of Normandy*, near unto *Hastings* in *Sussex*, in the moneth of *October* in the year of our Lord 1066.

Edgar Etheling declared heir to the Crown of England.

And here by this occasion am I now brought to speak of the coming of the *Normans* (a people sometimes all one with the *Danes*) and for a while to forbear to tell what become of Prince *Edgar* and his two sisters. But yet before I come to the coming of the *Normans* into our Country, it is not impertinent that I speak more anciently of the said Nation.

Normans from whence issued.

This people, as before I have said of the *Danes*, are not otherwise to be accounted of, then most anciently to have been of the German Nation. Their habitation was in *Norway*, so called for the Northern situation thereof, and themselves North men, now vulgarly called *Normans* upon like reason. Their ancient Country because it is rocky, and mountainous as well as cold, is more steril and unfruitful then either *Denmark* or *Sweden*; but themselves a people very strong and hardy, and the rather for not being weakned with delicacies.

In progress of time, whether it were through the sterility of their Country, or that they were moved through their own courage and hardiness, or rather occasioned by both, they took themselves first to rob upon the Sea coasts of the *Netherlands*, *England*, and

Normans used to rob by Sea

Normans
invade the
Nether-
lands, and
France.

Normans
burnt
Paris.

Charles
the bald.

Lewis the
Stammerer.

France, sometimes alone and sometimes conjoynd with the Danes. Afterward about the year of our Lord 820. in the reign of the Emperor *Lodovicus Pius*, they boldly put themselves a land in the *Netherlands*, and spoyled, and ransacked the Country, but in *Picardy* near unto *St. Omers*, being encountred by the Country forces gathered together against them, they received a great overthrow; howbeit surceased not for all that from the like courses, for within very few years after, they made sundry such incursions both in the *Netherlands* and *France*, ransacking and spoyling in all places where they could, burning Towns and Cities, and not sparing among others to fire the City of *Paris* itself. Howbeit all these were but incursions of this barbarous and Pagan people, who for all this never came to settle themselves in any part of *France*, until such time as *Hading*, who was descended of the blood Royal of *Norway*, after many outrages by him committed in the Realm of *France*; in fine, did there receive the Christian Faith, and had given unto him by *Carolus Calvus* Emperor and King of *France*, the Country about *Chartres*, for the retreat and dwelling place of him and his people, who with him were now become Christians.

Another terrible voyage was made by the *Normans* into *France* about the year of our Lord 880. at such time as *Lewis* and *Carloman*, the two sons of *Lodovicus Balbus*, had gotten the Sovereign Scepter. This voyage was made by the two *Norman* Princes, *Godfrid* and *Sigesfrid*, who left no corner in *Gallia Belgica*, that felt not the rage of their cruelty; but in fine, they were appeased by *Charles the Grosse*, who to that end gave his niece *Gilda* to one of these *Norman* Princes in Marriage, but this peace lasted not long, because disloyally the Prince *Godfrid* was slain, after whose death ensued the ruine of many Cities; and lastly to pacifie the *Normans*, there was given unto them some part of the Province of *Neustria*: and this hapned some space of time before *Rollo* the *Norman* came into *France*.

This *Rollo* was a Prince of great birth, but of a greater spirit, being with his brother revolted from the obedience of *Harold* the first of that name, King of *Denmark*, who also commanded over *Norway*, and having

having against him lost a battle, and therein his brother, departed with his troops consisting of Norwegians, and Danes out of the Country, in hope else where to finde better fortune. His first arrival was in England, whereas *Crantzins* saith, upon a certain dream which he had, he made an agreement with King *Alfred*, and in friendly manner departed the Realm. Our Choniclers say, that this agreement was made between him and *K. Alfred*, & so I rather take it to have been. Upon this agreement he passed over into Zealand, and so to Holland and Friesland, and coming about thorow Brabant and Flanders, entred into Picardy, and so passed thence unto other Provinces in France, taking the Cities of *Rouen*, *Bayeux*, *Exeter* and other Towns; not without making a pitiful slaughter of the Christian inhabitants, so as the Frenchmen had great reason to add, as they did, into their Litanies the Prayer,

A Furore Normanorum, libera nos Domine.

To be brief, this Pagan septentrional Captain was the space of thirteen yeers afflicting without cease, those parts of France, sometimes defeated, and sometimes again defeating great numbers of Christians; until such time as upon a final agreement he received Baptism, and was called *Robert*. To whom was then given the best part of *Newstria*; albeit at that time waste and desolate, because of the incursion which the Normans and Danes before had made. And of these new inhabitants thereof, being men of the North, in regard of their Country of Norway, it took the name of *Northmandy*, otherwise *Normandy*.

This *Rollo* now named *Robert*, was invested into the Duchy of *Normandy* by *Charles* the simple King of France, in the year of our Lord 912. He married with *Poupa* the daughter of *Berenger* Earl of *Bessing*, and *Beauvoysse*, of whom he had a son called *William*, some write that he married afterward with the daughter of the said *Charles* the simple, by whom he had no issue; but they mistake the matter, it was indeed the other Norman Prince aforesaid that married with the daughter of a King of France, named also *Charles*, of whom mention is likewise made before. Duke *Robert* died in the year of our Lord 917. and was buried in our Ladies Church in *Rouen*.

William

Rollo
first came
into Eng-
land.

Great cru-
elty of the
Normans
in France.

Robert,
first Duke
of Nor-
mandy of
his race.

William
Long-
sword the
second
Duke of
Normandy

William, surnamed *Longsword*, the second duke of *Normandy*, succeeded his father; he married with *Sporra*, the daughter of *Herbert*, Earl of *Senlis*, by whom he had a son called *Richard*, he was in fine slain by treason.

Richard
the first
the third
Duke of
Normandy

Richard the third duke of *Normandy* succeeded his father *William*, and was commonly called *Richard* without fear. He first married with *Agnes* the sister of *Hugh Capet*, by whom he had no issue, and after her decease he married with *Gonor* the daughter of a *Dane*, by whom he had divers children. He dyed in the year 980 and was buried in the Abbey of *Fecam*.

Richard
the second
and fourth
Duke of
Normandy

Richard the second of that name, but fourth duke of *Normandy* succeeded his father *Richard* aforesaid: he married first with *Judith*, sister unto the Earl of *Britain*, and after to *Paula* daughter unto *Sweyn* king of *Denmark* and *Norway*. He dyed in the year 1026. and was buried at *Fecam* by his father.

Richard
the third
and fifth
Duke of
Normandy

Richard the third of that name, and fifth duke of *Normandy* succeeded his father of that name the second, being born of his first wife *Judith*, for by both he had issue. This *Richard* was never married for ought is known, howbeit he left children: he dyed in the year 1028. imprisoned as some report, by his brother *Robert*.

Robert the
second and
sixth Duke
of Nor-
mandy.

Robert succeeded his brother, and was the sixth duke of *Normandy*, and surnamed the *Liberal*, he dyed in *Asia*, in the year 1035. and was buried at *Nice* in *Bithinia*. He was never married, onely by his Concubine called *Areletta* the daughter of a Bourges of the Town of *Falaise*, he had a son called *William*, whom he afterward legitimated, and at his taking his journey into *Asia*, made him his heir, being then but of the age of nine years.

William
the Con-
queror.

William
the second
and se-
venth
Duke of
Normandy

This young duke *William* the second of that name, and seventh duke of *Normandy*, being under tutorship, and not of himself to govern the Country or consequently to be dreaded; great quarrels and contentions began among his Nobility: and as he grew to riper years so grew the troubles more and more, yea, even into open rebellion, and plain hostility against himself: and that at sundry times, and by such as were of his own blood and kin, who by reason of his being illegitimate

illegitimate by birth, pretended more right to the Duchy then himself. After long and sundry broils having over come, and chastised the Rebels, and being come unto a little repose, as he was on a time in a Parke near unto Roan, having his bow in his hand, and ready to shoot, a Messenger came unto him, and privately told him that king *Edward* his cousin was dead, and that *Harold* was king of *England*; the duke at this news remaining a while pensive, at last gave his bow to one that stood by, and went speedily to *Roan*; where to some of his private friends he declared his heaviness for the death of king *Edward*, as also for the wrong which *Harold* had done him, whereunto one of them replied, saying, no man ought to be vexed for ought that may be amended, but less for the thing that cannot be remedied; nothing can remedy the death of king *Edward*, but remedy may be found to right the wrong done unto you by *Harold*, if your self please: and thereunto all that were present promised him all their service, and assistance. The duke knowing the Crown of *England* to be more worth, then to be let slip for the adventuring for, resolved to win it by force, seeing by fair means he could not expect it.

Megiffier
in Chron.
Normans.

Duke Wil-
lam resolv-
eth upon
the enter-
prize of
England.

Some kind speeches might peradventure have passed between this king *Edward* (surnamed the Confessor) and the duke in former time of their great love, and familiarity, which the Duke might interpret, and take as a promise of being his heir unto the kingdom of *England*, as well in regard of being his kinsman, as of the kings greatly being beholding unto him, but that the said king ever made him any absolute, and unconditional promise, is altogether unlikely: for this king being very equitable, could not but know how greatly he should therein prejudice his nearest kinsman, and right heir Prince *Edward*, surnamed the *Outlaw*: and we finde that he sent for the said Prince out of *Hungary* home into *England*, with intent to make him his heir, where being arrived, and soon after deceasing, he declared (as before hath been said) his son young *Edgard Etbeling* his heir: which he would never have done, nor never have sent for the father with his children to have come into *England*, if that he had ment that the Crown should have come unto the duke of *Normandy*.

Reasons
that King
Edward
never pro-
mised the
Crown of
England
to the
Duke of
Normandy

Normandy. Neither do we finde that the said Duke did take exceptions unto the favourable proceedings of King *Edward*, with Prince *Edward* or his son *Edgar*, towards their advancement unto the Crown; as in all probability he would have done, if he could have challenged King *Edward* with a clear promise to the contrary, neither could this Duke when now he purposed the enterprize, produce the said Kings promise either by writing or witness.

And whereas it may seem to some, that by the sudden pensiveness wherein he appeared to be stricken, upon the news of the Kings death, and *Harold's* being in possession of the Kingdom, he made sure account to have had it himself, by reason of some assured promise past from King *Edward*, this of necessity followeth not, for it often chanceth that some men conceive no small grief at the loss of a little hope of a great benefit.

Three causes of the Conquerors enterprize of England.

Neither did he onely relie upon this pretended donation of King *Edward*, but making it his first and principal cause, he added unto it two causes more.

The one was to revenge the death, and cruel murder of his Nephew *Alfrid* brother unto this late King *Edward*, which he most impured unto King *Harold*.

The other was to revenge the wrong done unto *Robert* Archbishop of *Canterbury*, who he said was exiled in the dayes of King *Edward*, by the means of this *Harold*.

Of these three causes, as the first was without proof, so were the two latter without obligation, no man being to impute blame unto him, albeit the Kings brothers death, and the Bishops wrong had remained unrevengeed. And having as it were forgotten with how many difficulties, wars, and troubles he had attained unto the quiet possession of *Normandy*, whereunto his right by reason of his birth was by others denied; yet such was the greatness of his courage and minde, that it could not be contained within the limits of this *Dutchy*, and no less Diadem could fit his head then the crown of *England*, which he seeing to be possessed by him to whom by descent of birth it was not faine, might think it more due unto himself, and himself more worthy thereof, then was he that now had it; and perhaps remembering

That

That force and might

Do make a title, where there wanteth right.

He presumeth much upon that, and the rather for that he was greatly encouraged and forwarded in the matter, by divers of his most inward friends.

The greater part of the Nobility and people very unwillingly hereunto agreed, alledging that they were so wearied, and impoverished by the long endurance of their late intestine wars, that neither with their bodies they could serve him, nor with their purses aid him: especially unto such an enterprize as was of no necessity, but contrariwise very doubtful and hazardous, and that it was of more importance for him to look unto the well keeping and conserving of his own Country against his neighbours, then to begin a new war in another land. The Duke whose head was filled with ambition, supposing the relinquishing of his manifested purpose not a little to touch his reputation; so much prevailed in his assemblies of the three Estates, which consisted of the Clergy, Nobility, and Commons; that in fine, the Nobility promised to serve him, and the Clergy and People to aid him with money, according to their several abilities; and such offers as they made were forthwith set down in writing by a Secretary there present. *Edo* Bishop of Bayeux accorded to furnish him with forty ships; the Bishop of *Mans* with thirty, and others according to their benevolent mindes. Then began he to desire aid of the Princes his neighbours, as of the Earls of *Anjou*, *Poitou*, du *Maine*, *Ponthieu*, *Boulogne*, and others; promising to give land unto every of them in *England*, if he conquered it, according to their qualities. And with his money he levyed Souldiers.

Nobility is taken in France for Gentlemen as well as for Earls or persons of like dignity.

He solicited *Philip* the first of that name, King of *France*, for his royal assistance, promising him, that if he could obtain the Realm of *England*, he would hold it of him; but the said King bearing him inwardly no great good will, and having with his Council consulted upon the matter, it was found no way profitable unto *France*, to have a Duke of *Normandy* King of *England*. Whereupon the King did not onely refuse to aid him, but sought to dissuade him from the enterprize.

Mezifier

Megiffier
Chro.
Cor.

Megiffier saith, that Baldwin Earl of Flanders refused to aid duke William his brother in Law, to the conquest of England; but herein he grossly erreth, for duke William conquered England in the year of our Lord 1066. At which time, Baldwin the fifth of that name and seventh Earl of Flanders (after the forresters) was alive, and was father-in-law unto duke William, who had married with Matbild his daughter, and he gave unto him very great assistance both of men, money, and other necessities.

Oudegerst
in Chron.
Flanders.

In consideration whereof the Conqueror afterward gave unto him a yearly pension out of England of 300 Marks, which he enjoyed not long, for he dyed the very next year after the said conquest; that is to say, in the year 1067, as may appear by the inscription of his tomb in the great Church of Lyle, where according as he appointed he lyeth buried, and next after him succeeded his son Baldwin, the sixth of that name, who was indeed brother in law unto the Conqueror, but held with him no great correspondence.

Ayders
of the
Conqueror

The Emperor Henry the fourth, unto whom he also sent for aid, sent him certain troops, under the conduct of a Prince of Germany.

Alain Fergant duke of Britaigne; the Lord of Tvars; the son of the Lord Bertram of Dignam; Rand of Gayet, and other Barons and Gentlemen, as well of Normandy, as other parts came in great number of their own accord. Some of them required wages and good furniture, others demanded but their passage, and to take in recompence of their service what they could get in England. One demanded a Castle, another a Town, and some contented themselves with the promise of having some goodly Lady or Gentlewoman in marriage, and unto the request of every one of them the Duke accorded.

He sent by the counsel of his Barons an Ambassador unto Pope Alexander the second, declaring the causes, and reasons of this, his intended war against him that was an usurper, and no lawful Prince, Promising due obedience for the Realm of England unto the See Apostolick, if God gave him grace to conquer it. When the Pope with the Cardinals had considered of the matter, the Pope sent him a very favourable

favourable answer, and withal a banner of the Church, with a ring of gold having a rich stone therein, as also a relick of *St. Peley*. The Duke having received the Popes answer, together with these gifts he was marvellous glad, and caused his shipping to be made in a readines at *St. Valeries*, where within a while after he embarked his forces; and all necessary provision; and having attended convenient wind, crossed the Seas, and landed at *Pensy*, neer unto *Hastings* in *Sussex*, the 28. of September, in the year of our Lord 1066.

Some write that the Duke had 896. ships; others say 300. Place and time of the Conquerors landing.

The first that were disembarked were his Archers; then the other Souldiers, then was set on shore the Baggage, Horse, and Munition, and last of all landed the Carpenters, Mafons, and other Artificers. As the Duke himself stepped out of a boat to go ashore, one of his feet slipped, so as he was fain to light with both hands upon the ground, which some beholding took for *malum Omen*, but himself interpreted it to signifie his taking possession of the Country. Dinner being prepared, the Duke caused divers of his friends to dine with him, and chancing to talk of an Astronomer which at *St. Valeries* had assured him, that *Harold* would never withstand him, but submit himself unto him, and yield him faith, and homage; willed now that the said Astronomer should be brought unto him, for he had caused him to embark for the voyage; but it was told him, that the ship wherein the said Astronomer was, was cast away at Sea, and he therewithal was drowned; whereunto the Duke in effect replied, that that man was not wise that had more regard unto the good or ill fortune of another, then unto his own. I am now (quoth he) thanks be to God, come over, I know not how the rest will succeed. After dinner he assembled his Councel, by the which it was ordained, that all the ships should be pierced and sunk, to the end that all hope of flying back might be taken away. This accordingly performed three convenient places were chosen out, where three Castles of wood, which had been made and framed in *Normandy*, and were with them brought over, should be set in frame again, made up, and furnished with Victuals, and other provision, having men to guard them, to the end, that in case of necessity they might serve for places of retreat. The Duke then

An Astronomer drowned.

then entering a little farther into the Country, gave commandment that nothing should be taken from the people, nor any violence offered them, saying; that it was reason he should preserve that which should be his own.

What number of men the Duke in all brought with him is not mentioned in divers of our Chroniclers, nor yet in the *French*; but soon upon the Dukes landing King *Harold* was advertised, that the number of Vessels werewith the Duke arrived was about 800. and the number of men above forty thousand; howbeit both the number of men and ships are not thought to have been half so many. The said King *Harold* was then in the North, against another sort of *Normans*, for they were people of *Norway*, of which Nation and Country these that now came out of *France* were sometimes descended, as formerly hath been shewed. And some

Grantzius. anchors do seem to be of opinion, that it was a plot laid between the King of *Norway* and the Duke of *Normandy*, that both about one time should set upon *England*. Howsoever it were, certain it is, that against both of them King *Harold* had not like fortune; for in the North part of *England* the *Norwegians* or *Normans* were overthrown, and there King *Harald Harfanger* with his Brother *Tostig* were slain in battel (which as *Megiffier* the *Norman* writeth, was fought the seventh of *October*, in the year of our Lord 1066.) But in the South wherunto King *Harold* hastning, being both wearied, and bloody (for that it seemeth to have been but seven days after the other aforesaid battel) encountering with Duke *William* and the *Normans* of *France*, his forces were overthrown, and himself slain.

Wonderful expedition in King Harold.

To describe this battel at large I could be very willing, but because it is related by sundry of our Chroniclers, and not greatly requisite unto the scope of my purpose, I shall here thereof need to say the less.

This great Victory being obtained by Duke *William*, the 14th day of *October* in the aforesaid year of our Lord 1066. and within seventeen dayes of his arrival in *England*; he so prosecuted his good fortune that on Christmas day next ensuing, he got the Crown of *England* upon his own head. True it is, that soon upon the

the overthrow of King *Harold*, the Realm with the Citizens of *London* would have set up the young Prince *Edgar Etheling*, and given a new battel unto the *Norman Duke*, but differences and disagreements (the undoing of important actions) being the let, Prince *Edgar* with his mother, and divers of the English Nobility and Gentry retired into *Scotland*, whereof I shall have occasion to speak more anon.

Prince *Edgar* with his mother retired into *Scotland*.

King *William* having thus obtained the Crown, did according to his promise reward such of the Clergy, Noblemen, Gentlemen, and Officers as came with him, distributing among them the Bishopricks, Earldoms, Baronies, Lordships, Governments and Offices, &c. at his pleasure; dispossessing, and thrusting out a great number of Englishmen from their ancient possessions, as well as out of their places of Authority, and Offices. By which great violence, sudden and lamentable desolation; it may well have come to pass, that many being anciently of the races and descent of many worthy families, yea, even of Princes, have since become poor artificers and peasants. And had it not been that the Conqueror knew not else how to gratifie and reward his principal friends and followers, and so of necessity was enforced unto this course, he had otherwise had very little reason with such rigor to have dealt with the English Nation; because no Nation would or could have done less then withstand a stranger, when they knew him to have no more title to their Crown then he had; neither could they do other, being under the command and subjection of King *Harold*. But indeed as this plague was most deserved by such of the Nobility, as rejecting Prince *Edgar* the lawful heir to the Crown, did unjustly thereunto advance King *Harold*, so did it most fall upon them, for that their lives being lost with the said King in battel, their lands were given by the Conqueror to recompence their pains that killed them.

The memory of sorrow.

The smart in some sort or other was in a manner general, but as the most appearing marks are most aimed at, such as had the good fortune to keep or compose for their own livelyhoods, were in likelihood men of the meanest livings, such as perhaps the proud Conquerors took scorn to be recompenced withal,

Some Englishmen of mean living kept their lands at the conquest.

and of these some here and there in divers parts of the Realm, became out of this general mis-rule to be excepted.

The honor
of Kent.

about 1066
about 1066

Also noble *Kent*, to the everlasting honor of that Province before all others of *England*, resolutely standing with the Conqueror upon terms of reason, referred unto it both lands and liberties.

Or about
that time.

The *Normans* beginning now to fear themselves in Englishmens livings, in all the other shires of the Realm; and no hope remaining of the advancement of Prince *Edgar* to the English Crown, such of the English Nobility as were with the said Prince in the North, and so many others as could not for the time endure the insolencies of the *Normans*, withdrew themselves with him, his Mother and his two sisters, *Margaret* and *Christian*, into *Scotland*, where of King *Malcolm* the third of that name they were honorably received. With the Lady *Margaret* the elder of these two sisters the said King married; and as himself was a most Noble Prince, so was he blessed in his marriage with this Noble Princess, who in her life time was so full of virtue and piety, that after her death she obtained the name and reputation of a Saint.

English
first begun
to be spoken
in
Scotland.

As now the English Court by reason of the abundance of *Normans* therein, became most to speak *French*, so that the *Scottish* Court became of the Queen, and the many *English* that came with her, began to speak *English*; the which language it should seem King *Malcolm* himself had before that learned; and now by reason of his Queen did the more affect it. But the *English* tongue in fine prevailed more in *Scotland*, then the *French* did in *England*, for *English* became the language of all the South part of *Scotland*, the *Irish* before that having been the general language of that whole Country since remaining onely in the North, where by reason of the alteration thereof in the South parts, the vulgar *Hilianders* began to call their Southern Countrymen by the name of *Englishmen*, and that part of *Scotland* by the name of *England*. On the other side, the *French* tongue in *England* became not any where to be the peoples Language, only it left in our *English* tongue a mixture of divers *French* words.

More.

Moreover many of the *English* Nobility and Gentry that now came into *Scotland*, were by the benevolence of the King so preferred in one condition or other, that they there settling themselves, their off spring hath since spread it self into sundry very noble Families, which are yet unto this day there remaining, and by their surnames to be discerned. And whereas the *Scottish* Gentlemen were not then surnamed after their proper Signiorities, Lordships; or Places which they possessed, but after the old manner of *Ireland*, each with the name of his father, and with the addition of *Mac*, which signifieth *Son*, now imitating the *English* manner they changed that custom, and began to surname themselves after such places as they properly possessed.

Change of
surnames
in *Scotland*.

Prince *Edgar* afterward embracing the friendship of the Conqueror came into *England*, and from thence in employment, and charge in war went into *Italy*, but in fine dyed without issue, *Christian* his younger sister became a Nun, and dyed a monastical life in the Abby of *Ramsay*. But by Queen *Margaret* King *Malcolme* had eight children, six sons and two daughters, the elder of which whose name was *Mathild*, was afterward married unto *Henry* son unto *William* the Conqueror, and the first King of *England* of that name, and so by her was the *English* blood Royal brought in again to the enjoying of the *English* Crown.

Mathild
the daughter of *Queen Margaret*
marrieth
with the
son of the
Conqueror

But whereas for the time, especially in the beginning of the Conquerors reign, when the *Normans* (as men in prosperity are wont to do) began to forget themselves, yet to grow so insolent, in their esteem of our Nation, that it seemed almost a reproach to be called an *Englishman*, insomuch, as it made some of the light conceited of the *English* to seek to better their esteem by imitation of the *Normans*, both in apparel and language, which among the graver sort bred the proverb, that *Jack would be a gentleman if he could speak French*. Yet by the experience of a little time, the *Normans* were taught to carry a more honorable opinion of the *English*, for impossible was it that such contemptible usage could last any longer, then until the smart of the rod of hardest fortune was but a little awaged. And the Conqueror after he was once settled had no reason by still depressing the *English*, to provoke them to

Englishmen
contem-
ptibly
used by
the *Normans*.

A begin-
ning of re-
newal of
English-
mens cre-
dits.

Normans
sometime
spake like
language
with the
English.

break all bounds of obedience considering what title King *Malcolmie* of *Scotland* in the right of his wife had unto the English Crown, as also the fear of invasions of the Danes, from the which he found he was not free. Nor yet out of danger of rebellion in his own Country of *Normandy*, whereof he formerly had had experience. Wherefore the *English* soon began to grow in credit, and under this Conqueror himself to have employments, charges, captainships, and offices, and no doubt to begin by little and little to possess liberties, lands and livings. Yea, the children born in *England* of such Normans as there had seated themselves, rejected the name of Normans, and were accounted and called Englishmen, and spake the English tongue: wherein a man may say, that they altered not themselves, returned again unto themselves; for the Normans when first they came into *France*, during the time of *Rollo* or *Robert* the first Duke of *Normandy* of that race, did all speak their own ancient language, which in effect was all one with our old English tongue; as the Danes also spake: and in the time from the end of the reign of the said *Robert* (if so soon they began to leave their language) unto the time of their coming into *England*, which contained but about one hundred and fifty years they lost their own ancient language, and learned the tongue which the Frenchmen then spake; moreover in that space they also had (according to the French manner) appropriated unto themselves the surnames of such Lordships, Places, Signiories, as in *Normandy* they possessed.

The which surnames they brought with them into *England*, where they continued in such families of them as there then settled themselves.

The reign of the Conqueror lasted about twenty years, howbeit in little time of quietness either in *England* or *Normandy*. In *England* by reason of the invasions sometimes of the Danes, sometimes of the Scots, and sometimes by the English people resisting his tyrannising Normans. In *Normandy* by reason of appeasing rebellions, besides some bickering that he had with the French. Neither did he reside in *England* those twenty years continually, but was sometimes absent in *Normandy* a long while together, where he lastly dyed;

as did his wife before him, and was buried (as she also was) in the Abbey of St. Stephen in Cane, which himself had founded.

In whose tomb when by the Bishop of Bayeux it was opened, in the year of our Lord 1542. there was found a gilded plate of brass, whereon was engraven this Epitaph.

*Qui rexit rigidos Northmannos atque Britannos,
Audaſter vicit, fortiter obtinuit,
Et Canonenſes virtute coercuit enſes,
Imperiiq; ſui legibus applicuit,
Rex magnus parva jacet hic Gulielmus in urna:
Sufficit & magno parva domus domino,
Ter ſeptem gradibus ſe voluerat atque duobus,
Virginis in gremio Phæbus & hic obiit.*

Epitaph of
the Con-
queror.

Thus Engliſhed.

He that the ſturdy Normans rul'd, and over Engliſh
raign'd.

And ſtoutly won, and ſtrongly kept what ſo he had
obtain'd,

And did the ſwords of thoſe of Mains, by force
bring under aw,

And made them under his command live ſubject
to his law;

This great King William lyeth here, entomb'd in little
grave;

So great a Lord; ſo ſmall a houſe ſufficeth him to
have,

When Phæbus in the Virgins lap, his circled courſe
apply'd

And twenty three degrees had paſt, even at that
time he dy'd.

The Latin
Poet hath
ſet Britain
inſtead of
Engliſh.

Afterward in the year of our Lord 1562, cer-
tain French Sculdiers being conſorted with ſome
Engliſh, and under the conduct of the Chaffilian took
the City of Cane, and there fell to ſpoyling of Churches;
did break down and deſace the monument
of this King, taking forth, and throwing away his
bones.

The Con-
querors
bones
thrown
out of his
tomb.

The Con-
quers issue
male en-
ded in his
own sons.

English-
men re-
stored to
credit and
honor.

Unto this deceased Conqueror succeeded next in the Kingdom of *England*, his son *William Rufus*, so called for the redness of the colour of his hair, whose reign endured about thirteen years, and he died without issue; *Henry* his brother the younger son of the aforesaid Conqueror succeeded him. This Prince was born in *England*, and spake the *English* tongue, and was the last of the Conquerors issue male that there reigned, he married, as before hath been noted, with *Matilda* the daughter of Queen *Margaret* wife unto *Malcolme* King of *Scotland*, which *Margaret* was the elder sister unto *Edgar Etheling*, daughter unto *Edward* the out-law, and grandchild unto King *Edmund Ironside*.

This King as is aforesaid, being born in *England*, and the Queen of *English* Royal blood, was occasion that the depressed *English* Nation was raised again unto honor and credit; and the Normans residing in *England*, that but a little before held the name of an *Englishman* reproachful, must now be contented that their race and posterity there planted, should wholly relinquish the name of Normans, and become *English* both in name and Nation. And I have seen in *Normandy* it self, the inscription or Epitaphes, upon the tombs of honorable persons there buried some few years after (who perhaps were born in *England*) written in the *English* tongue (which they so much before contemned) and not in *French*. And as the Normans being first seated in *Newstria* in *France*, did there by little and little become *French*, and so were called as well as Normans, as we may perceive by the stile of the Conquerors mandates when he was in *England*, who commonly began; *To all his French and English People*. So in like manner (the lesser part alwaies yeelding to the greater) such of these Normans as came to plant themselves in *England* did there grow to the name of *Englishmen*; and that with the utter loss and relinquishment of the names of Normans; as in *France* they never did. And by this occasion of the Normans becoming *English* the great heart burning that else might have remained between them and the *English*, for the Conqueror of the Country was taken away, and so lasted nor, as it is known to have done between the *Britains*, otherwise called *Welshmen*, and our *Saxon* ancestors; and between the

the Danes and the said Saxons. And albeit it pleased God for the chastisement of the English people to permit the Normans to have the victory in the battel in *Sussex*, yet were they but a handful in regard of the whole English people which by the continuance of divers ages and descents were become the universal inhabitants over all the land; and in that battel the number of the Normans were diminished by six thousand, besides those that were drowned; albeit the loss of the English was in that battel far greater.

Normans
in England
very few
in respect
of the
English.

Moreover of the three or four hundred Gentlemen that came in with the Conqueror, whose surnames are registred in the Catalogue of *Battail Abbey*, having had for the most part land given unto them in *England*, yet it is not to be thought that all of them continued there to the planting of so many families, for that (as like enough it is) some were more willing to make money of their lands, and return therewith to live in their own Country of *Normandy*, as unto the place most natural unto them; others might dye without issue; and the issues of some others now and then take end in monasteries, a thing in those ages usual. And thus by one means or other may have been so much worn away and diminished, that I think the one half of them: if it were observed (as by their surnames it best might be) would not be found to have remained two ages after, and scarce the one quarter of them to be remaining at this present.

The most
part of the
gentry of
Norman
race ex-
tingui-
shed.

And as for the common Souldiers, we are not to think that many of them could in *England* settle themselves, and marry; the Conqueror having continually employment for such kinde of men in his wars and garrisons, both in *England* and in *Normandy*. And in *Normandy* upon such occasions he carried many of them back again, and for like cause he transported thither sundry troops also of English.

Thus have I made it plainly appear (for that some have inconsiderately beleaved the contrary) that the main corps and body of the Realm, notwithstanding the Norman conquest, and the former invasions of the Danes, hath still consisted of the ancient *English-Saxon* people, wherein even unto this day it doth yet consist. And hereunto accordeth the name of *Saiffon*, which

which the *Welsh* and *Irish* Nations have continued to call us by, notwithstanding the irruptions of the *Danes* and the *Normans*.

English-
men not
such a
mixed Na-
tion as
some sup-
pose.

And whereas some do call us a mixed Nation by reason of these *Danes* and *Normans* coming in among us, I answer (as formerly I have noted) that the *Danes* and the *Normans* were once one same people with the *Germans*, as were also the *Saxons*; and we not to be accounted mixed by having onely some such joyned unto us again, as sometime had one same language, and one same original with us.

of



Of the great Antiquity of our ancient English tongue; and of the propriety, worthiness, and amplitude thereof. With an explanation of sundry our most ancient English words.

CHAP. VII.



Our ancient English Saxons language is to be accounted the Teutonicke tongue, and albeit we have in latter ages mixed it with many borrowed words, especially out of the Latin and French; yet remaineth the Teutonicke unto this day the ground of our speech, for no other offspring hath our language originally had then that.

This language undoubtedly is that which at the confusion of *Babel*, the Teutonicke people (those I mean that were conducted by *Noah*) did speak. And as the people took their name after their Conductor, so the language consequently took name of the people.

That this language is indeed so ancient, is (besides that no antiquity can tell any other beginning thereof) proved by a tradition in the said tongue immediately caused at the Tower of *Babel*, and ever since therein continued even unto this day, being daily with us in use, as also with others whose language hath dependance on the said tongue, It is this, when it hapneth that any one chanceth to speak confusedly or vainly, without sense or from the purpose, we say unto him, what *Babel* pou? or by mispronunciation, what *Babel* pou? which being by our first ancestors brought in use, upon the said confusion, while yet it remained among them fresh in memory, was as much among them

The ground of our English is the Teutonicke tongue.

A note of the most great antiquity of our language.

to say, as what confuse you, or what do you imitating them of such a place where such confusion was? And whereas I said that this tradition remaineth still in such languages as depend on the Teutonick tongue, some may object that the word *Bable*, is also found in the modern French, which depended on the *Latin*: I am not ignorant that so it is, but I have shew'd in the foregoing Chapter, that the true and ancient French language was also the Teutonick tongue, and that thereof there yet remaineth in the now named French, many Teutonick words, as the relick of their first oldest and right French language, and among the rest, the words *Babel* and *Babelard*, and in the same sense that the Teutonick hath it.

Our language at the first most of monosyllables.

This our ancient language consisted most at the first of words of monosyllables, each having his own proper signification, as by instinct of God, and nature they first were received and understood; but hereof grew this benefit, that by apt joyning together of two or three of these words of one syllable, new words of more diversity of sense and signification were still made and composed, according as the use of them for the more full and perfect expressing of the composers meanings did require. By which means it grew unto that copiousness and perfections, that divers being very well learned in other tongues, have much admired this, when they have not been able to finde any one usual word in any language, for the which they could not give the like in this, in the same very true nature and sense.

Becanus his paradox.

Among others that have had great speculation herein *Joannes Goropius Becanus*, a man very learned, and Physician to Lady *Mary Queen of Hungary*, Regent of the *Netherlands*, and sister unto the Emperor *Charles the fifth*; fell thereby into such a conceit, that he letted not to maintain it to be the first, and most ancient language of the world; yea, the same that *Adam* spake in *Paradise*. In conference one day with *Abraham Ortelius* (who had been acquainted with *Becanus*) I asked him if he thought that *Becanus* himself being so learned as he was, did indeed beleeve this language to be the first of all languages of the world, to wit, that which was spoken by *Adam*, he told me that he verily thought *Becanus* did so beleeve; and added further, that many learned

learned men might peradventure laugh at that which he had written, but that none would be able to conceive it: whereby I guessed that *Ottelius* did much incline unto *Becanus* his conceit. But for my own part albeit I do not think but that *Becanus* his opinion exceeded his proofs, & that his paradox must not prevail against a number of the most learned of the world, yet will it not be much impertinent to my purpose to alleadge some few of such things, as he, and such others after him as incline unto his conceit, (and in some points have found further light, and reason then he) do alleadge, shew thereby unto the curious Reader, what may have moved them thus to be conceited.

They first then making it very doubtful that the *Hebrew* was the first language of the world, do by the reasons ensuing, go about to prove the *Teutonick* to be it. And first they say, that how doubtful soever it may be, what language it was that *Adam* spake, yet have not the proper name of *Adam*, *Eve*, *Cain*, *Abel*, *Seth*, &c. been subject to change or mistaking; and most likely it is that God would give unto those his first creatures such names as were most fit and proper unto such persons as were themselves. Whereupon they bring into consideration, whether in the *Hebrew* or any language else, those names do more properly betoken such persons as they were, then in the *Teutonick* tongue they do.

As for example, *Adam* in this tongue signifieth living breath, the breath of man being therein so called, which agreeth as well, say they to be the name of him that being formed of clay received life by the breathing thereon of Almighty God, as earthly, or red clay, as some out of the *Hebrew* interpret it.

Eve, is in the *Teutonick* as much to say as *conformis* even the same, for our word even, cometh from the *Teutonick* word *ebe*, and likewise from their *eve*so, cometh our even so; and she was even the same, as was *Adam* her husband.

Cain written in old *Teutonick* orthography *Bain*, (for that *C* and *K* are therein used indifferently) is otherwise written *Quain*, and signifieth wrathful, angry, or shrewd, and such was that unnatural wicked wretch unto his good brother *Abel*.

Abel

Able, signifieth one that is sufficient, an *Abel*man, for *able* in Teutonicke is written *abel*, and in this first bearer of that name, rightly signifieth a man enabled unto the service of God; for so was indeed this proto-martyr of the world.

Setb in Teutonicke alwaies pronounced *Set*, is as much to say as *positus*, that is, set or placed in the room or steed of another, to wit, of his righteous brother *Abel* whom *Cain* slew.

Hench, albeit of some so written, yet it is pronounced *Enoch*: *E*, signifieth *law* or *equity*, *noth* is as much to say, as yet again: so as in this name seemeth to be expressed and foretold a time of equity or justice which was yet to come. The bearer hereof walking (while here he lived) in equity before God, was by him accordingly rewarded, by being extraordinarily taken a way from this unrighteous world.

But notwithstanding that these, and sundry the like names thus found in the Teutonicke tongue, are very apt and proper to the persons by them intended, yet may this rather serve to shew the efficacy of this tongue, that is able to yeeld as fit and proper significations for these most ancient names, as the very *Hebrew* it self; then that before it should challenge place of the *Hebrew*, which yeelded not onely apt and proper significations for them also, but hath in all reverend antiquity carried the reputation and credit of being the first language of the world. It may therefore unto us suffice, that if the Teutonicke be not taken for the first language of the world, it cannot be denied to be one of the most ancientest of the world. And so undoubtedly taking it to be, let us look a little farther into the worthiness and property thereof.

The name of the Almighty maker and creator of all things, is generally in all this great and spacious tongue called *God*; and from the word *God* is derived the word *Good*. See now how aptly this accordeth, and how the signification of this word doth also shew the coherence thereof unto the chiefest *Good*, for that indeed all good cometh from God. But the like derivation, and proper coherence is not found in the *Latin* between *Deus* and *Bonus*.

In like sort, the malignant enemy of God, and all good.

God and
good.

goodness, is in this tongue called *Debit*, and whatsoever Devil and is of no vertue or goodness is called *evil*; see now how evil and evil adhereth to *Debit*, who is indeed the chief substance to which this adjective belongeth. evil and evilly do-
fesh.

The name of *Heaven*, albeit it was of our Ancestors written *Heofen*, yet carried it like sense or signification as now it doth, being as much to say as *Heaven* or heaved up, to wit, the place that is elevated.

Hell being opposite and contrary thereunto, hath like apt appellation, as being belled over, that is to say, hidden or covered in low obscurity.

The name of *Span* in Teutonic, is in Latin *Homo*, the female of which creature we call *Woman*, and the Latin call her *Mulier*; howbeit, the name of *Mulier* hath no dependance in sound with the name of *Homo*, Vir not bel-
ing so ge-
neral.

as our name of woman hath with man: It should indeed be written *womb-man*, for so is it of antiquity Man and
woman.

and rightly, the *b* for easiness and readiness of sound being in the pronounciation left out: and how apt a composed word this is, is plainly seen. And as *Homo* in

Latin doth signifie both man and woman, so in our tongue the feminine creature also hath, as we see, the name of man, but more aptly in that it is for due distinction composed with *womb*, the being that kind of Woman,
why so
called.

man that is wombed, or hath the womb of conception, which the man of the male kinde hath not.

Sundry other the like examples I could give of the worthiness of our tongue, but these may here suffice, and the rather, for that the explanation of many of our old English words do in this Chapter ensue.

The Teutonic tongue being, as before is shewed, one of the most ancient Languages of the world, was also of very great amplitude; for as *Rodericus Toletanus* witnesseth, and *Justus Lipsius* also affirmeth, all *Hibernia-land*, *East-land*, and *Neitheland*; as also the Kingdom of *Denmark*, *Norway*, *Sweden*, and *England*, did all speak this language, and hereunto they might have added *Thul*, otherwise called *Island*, if not the rest of the Northern Isles beyond it. *Rodericus Toletanus*
Justus Lipsius in his
Epistles.

But as all things under Heaven do in length of time encline unto alteration and variety, so do the languages also, yes, such as are not mixed with others that unto them strange and extravagant, but even within
themselves.

hna livet
-fona live
-cab vith
hna live
-dile

themselves do these differences grow and encrease: the experience of this is seen in our now spoken of Teutonick tongue, the *High-Dutch* differeth from the *Low*, though never do borrow from any extravagant Language: if any in speaking or writing in any of these tongues, do chance here and there to thrust in a borrowed *Latin* or *French* word, it is more then he needeth to do (seeing the Teutonick is most copious) and more also then is tolerable; such bringing in of borrowed words being held absurd, and frivolous. The *Danish*, *Norwegian* and *Swedish*, do again differ from these; and some little each from other, and the *Island* speech also; and yet none of them borrowing ought from any extravagant Language that originally is not of that nature. This is a thing that easily may happen in so spacious a tongue as this, it being spoken in so many different countries and regions, when we see that in some severall parts of *England* it self, both the names of things, and pronounciations of words are somewhat different, and that among the countrey people, that never borrow any words out of the *Latin* or *French*; and of this different pronounciation one example in stead of many, shall suffice, as this: for pronouncing according as one would say at *London*, I would eat more cheese if I had it, the Northern man saith, *Alp sud eat mare chesla gina badet*; and the Western man saith, *I bud eat more chesla and chap it*. So here three different pronounciations in our own countrey in one thing, and hereof many the like examples might be alledged.

and the
-ed of
-dile

and the
-ed of
-dile

and the
-ed of
-dile

These differences in one same language, do commonly grow among the common people; and sometimes upon the parents imitating the ill pronounciation of their young children and of th pronounciation lastly ensueth ill writing. Other languages no doubt are subject unto the like, yea those three that are grown from the *Latin*, as the *Italian*, *Spanish*, and *French*, which to avoid other examples, may appear in the name in *Latin* of *Jacobus*; which in *Italian* is grown to be *Gracomo*, in *Spanish* *Diego*, and in *French* *Jaques*.

A question (me thinks) may here be moved, that seeing the Teutonick is so late, spread, and also varied, which then it is that we may hold for the most ancient, or the rightest, and least varied from the first original

that

that is, whether the *High-Dutch*, *Low-Dutch*, or *Eastland-Dutch* be it? To this I answer, That as the maritime parts of Countries were inhabited before the Islands that lay farthest from the Sea, the ancient language was there first planted, and is like to have been most varied by such as went after ward to dwell more higher, and dispersed abroad in the Countrey, and therefore I hold the *Eastland* and *Low-Dutch* to draw more neer the true originall then the *High-Dutch*. As for further proof hereof, it is to be noted, That all such Writings as are found in the old Teutonicke, do more neerer agree to the Speech of these parts, then to the *High-Dutch*. And as for the more varied Teutonicke of *Denmark*, *Norway*, and *Sweden*, it is to be understood, that these Countries were not peopled so soon as *Germany*, but after ward, when *Germany* so abounded with people, that they were constrained to seek habitations more Northerly, where the *Germans* at first, by reason of the greater cold, and barrenesse of the Soil, would not chuse sooner then in *Germany* to make their dwelling places.

The Netherlands and Eastland Speech draweth neerer to the old Teutonicke then the high-Dutch,

And whereas some may further object, That as we find the written Teutonicke of some ages past, to be varied from that which now modernly is used, so peradventure was that Teutonicke, that we find so anciently written, much varied from that which was used some ages before.

To this I answer, That I am not of that opinion for divers reasons, and chiefly because people in former ages were nothing so curious, or delighted with varying their speech, as of late ages they are grown to be, but kept their old Language as they did their old fashion of apparell; in both which the World hath of later ages, more then in former times been delighted, and in this age of ours much more then ever: Inasmuch as the *Germans* themselves, who have been especially noted in former times, not to be delighted in changing their long continued manner of apparel, are now also faine to the change thereof: some of them imitating the fashion of the *Italians*, others of the *French*, and others of *Spanish*; all which may argue this age of ours more given to change, then any other time what.

This age more given to variety then any other.

soever.

Further.

Furthermore, whereas it may be objected, that seeing there is such variety found in the speeches of so many sundry Provinces, as do now speak the Modern Teutonick tongue, each being in length of time grown to some difference in words, and pronounciations from other, and to have framed some words in peculiar use to it self: how then may a man finde out, where and which be the words which are indeed of the ancient, and very Teutonick tongue? To answer this in brief, and at once; they are infallibly all those words which do still remain in general use throughout all the Countries where any kinde of Teutonick is spoken, and those also that remain in use in the most part of those Provinces, though the rest may have left or forgotten them: for albeit, as is aforesaid, every Country may have some difference in it self, yet an infinite number of words do remain so dispersed among all, or common to all, or the most part, that howsoever the orthography may here and there perhaps through different pronounciations happen to be varied (and so of some not discerned for such as they truly be) yet are such words truly all one, and undoubtedly of the first and most ancient Teutonick tongue.

And as touching our English tongue, which is more swarved from the original Teutonick then the other languages thereon also depending: this is the less to be marvelled at, because we are by the Sea sequestred from the main continent where most it is in use: an example hereof we may note in our Cornishmen, who being sequestred from the Welshmen, but by a little arm of the Sea, do also vary from them in their language, though not so much as the Britains in *France*, who are yet more separated: and yet was the language of these three originally one, which their speeches albeit some what differing, do yet sufficiently witness.

And notwithstanding the so much swarving of our tongue from the original, I durst for a tryal of the great dependance which yet it holdeth with that which being issued from the same roor, is spoken in the continent, write an Epistle of chosen out words yet used among the people of sundry Shires of England as also of the people of *Westphalia*, *Friesland*, and *Flanders*, and the Countries lying between them, that should well be

understood both of *Englishmen*, and *Dutchmen*, so great is the nearness of our unmixed *English* with their yet used *Dutch*. It is not long since that an *Englishman* travelling by wagon in *West-Flanders*, and hearing the Wagoner to call unto his man, and say, *De string is losse, bind de string aen de wagon vast*. Presently understood him, as if he had said, *The string is lost, bind the string on the wagon fast*, and deeming the fellow to have been some *English* clown, spake unto him in *English*. I have divers times in noting the nearness of that and our language, observed certain of our old Country rimes to accord with theirs, both in self time, and self sense, which is a very great argument of the ancient nearness of our and their language.

As for Example.

Wee say, } *Winters thunder is Summers wonder.*
They say, } *Winters dander is Somers wonder.*

Wee say, } *An appel in spap is as good as an ep.*
They say, } *Of n apple in spap is so goet als en ep.*

Our particular language albeit it could not by the *Normans* be changed, but that both the noble name of *Englishmen* and their *English* speech did still remain; yet became it by their coming among them to be much mixed with *French*: and here concerning this language which now beareth the name of *French*, I hold it not amiss to take occasion to give the Reader some knowledge more then is vulgar, The Country of *Gallia*, now called *France*, was anciently inhabited of the *Gaules*, but what language the *Gaules* did speak, is now in some question; *Cesar* saith in the beginning of his *Comentaries*, that they had among them three languages; but I should rather think that they onely differed as the high-*Dutch*, low-*Dutch*, and Eastlandish-*Dutch*, then that they were three strange and distinct languages.

The *Romans* having brought the Country of *Gallia* How under their subjection, did seek to bring the people to France and Spain speak the *Latin* or *Roman* tongue, and to that end did set forth all their *Edicts*, *Proclamations*, and publick writings in *Latin*; The like whereof they also practised

Whence
the name
of Ro-
mances, or
Romant
cometh.

Venantius
Fortuna-
sus, lib. 6.

in Spain, where the *Cantabrian* or *Brisokane* tongue was before generally spoken; but by this means the common people both of *Gallia* and *Spain*, were within a while brought from their old languages to speak a broken kind of *Latin*, each Nation apprehending and pronouncing it after his manner; and either calling it the *Roman* tongue. The *Spaniards* calling to this day such verses as they make in their language, by the name of *Romances*: and so did the *French* also, as may appear by the title of the Poësie written in *French* by *John Clopius*, alias *Meung*, by him intituled, *Le Romant de la Rose*, and afterward translated into *English* by *Geffery Chaucer*, with the Title of *The Romant of the Rose*. Moreover, a stranger travelling in the Countrey of *Liege*, and not speaking the Countrey language, shall sometimes hear the Peasant say unto him, *Parle Romain*, that is *speak Roman*, meaning the language which themselves do speak, which being anciently taken from the *Romans*, as aforesaid, remained by tradition among the Countrey people, with the name of the *Roman* tongue.

The *Gaules* thus having lost their ancient Language, and learned a broken or corrupt kind of *Latin*; *Parmond* after his coming out of *Germany*, with his *Franks*, or *French* people anciently of that Countrey, and entering into *Gallia* (much about the time, as I have noted before, that *Hingisius* with the *Saxons* who were Neighbours in *Germany* to the *Franks*, entered into *Brittain*) both he and his people spake their own *Frankish* or *French* tongue, to wit, a kind of *Teutonick*, which after the speakers thereof had gotten this other name. This language there continued the reigns of *Parmond*, *Cloaion*, *Merovee*, *Chilperic*, *Clovix*, *Childebert*, and *Clothaire*, unto the time of *Cherebert*, who was the eighth *French* King, and as saith *Venantius Fortunatus*, which *Papirius Massonius* also affirmeth, spake both his own naturall *Frankish* or *French* tongue, and the language which the *Gaules* then spake, and was the first of the *French* Kings, saith this ancient Author *Venantius*, that spake *Latin*, meaning that corrupted *Latin* Language, which the *Gaules* then used; the which he also brought in use among his people. And the *Gaules* now mixing themselves with the *Franks*, and with them becoming one Nation, they were content to lose their ancient name,

name of *Gauls*, and with them to bear the name of *French*, or *French-men*, and because the name of *French*, or *French* was now made general, the broken Latin language used of the *Gauls*, became within a little to be called after the people which now generally speak it, and so carried, as until now it doth, the name of the *French* tongue, and generally extinguished the ancient and true *French* tongue indeed, leaving notwithstanding many words thereof mingled with this latter, which therein do yet remain.

And because the foresaid old and true French was in effect all one with our ancient *English*, I will to satisfy the curious Reader, give him here a taste thereof in these few ensuing Verses, which I have taken out of *Otfridus* his Preface to the four Gospels by him translated about eight hundred years past, out of *Latin* into old French rime. Thus they are.

**See Girard
du Haillan**

Otfridus in
przefat. E-
van.

Du toll ih scriban unser heill,
 Now will I write our health,
 salvation.

Evangelionio Dell,
Of the Gospel the deal,
the par

So ist nu hier begunnen,
So is it now here begun.

In frenkſka tungan,
In the French tongue.

Old French

Hereby may appear to such as are any whir acquainted with our old *English* tongue, what great nearness was between that and this ancient *French*. Howbeit the Author being a Scholar, hath framed two of these his words from the *Latin*, which indeed do not properly belong to his own language, that is, *scriban* and *Evangeliona*.

After him, *Willeramus*, Abbot of *Mersburg*, translated likewise out of *Latin* into old *French*, *Canticum Canticorum*, whereupon he made his learned *Paraphrasis*. One of his chapters among the rest, he beginneth thus.

Willera-
mus Abbas
Mersbur-
gentis.

Stand uph friundinna min, Hego.
 Stand up she friend mine, speedily.
 Oth Duna, minstona, and him.
 My Dove, my fair, and come.

Such like language is all the rest, and hereby it may be seen, that the old *French*, and the old *English* had then as great affinity together as our Northern and Southern *English* have at this day.

The *French*, as is said, having left this language, and entertained another under the same name, the *Normans* coming afterward to settle among them, brought with them an ancient language of their own; which if they had still kept, and brought into *England*, Englishmen and they had not seemed so great strangers one to another, neither had they made any more alteration in our tongue then did the *Danes*, because it was indeed the same language, and in effect all one with ours. But they did in the time of their being in *France*, prove so good Schollers, that as the *French* forgot their ancient Teutonick tongue, and learned the language which the *Gaules* instead of their own ancient lost language did then speak, so they also learned the same, and lost their own, and that in the space, as in the foregoing chapter hath been said, of one hundred and fifty years. And now coming therewith to our Country, they could not conquer the *English* language, as they did the land; howbeit, as already I have noted, they much mingled, and tempred it with their *French*.

Chaucer
 mingled
 our Eng-
 lish tongue
 with
 French.

Some few ages after came the Poet Geoffrey Chaucer, who writing his Poesies in *English*, is of some called the first illuminator of the *English* tongue: of their opinion I am not (though I reverence Chaucer, as an excellent Poet for his time.) He was indeed a great mingler of *English* with *French*, unto which language by like for that he was descended of *French*, or rather Walloon race, he carried a great affection.

Since the time of Chaucer, more *Latin* and *French* hath been mingled with our tongue, they left out of it, but of late we have fallen to such borrowing of words from *Latin*, *French*, and other tongues, that it had been beyond all stay and limit, which albeit some of us do like well, and think our tongue thereby much bettered

bettered, yet do strangers therefore carry the far less opinion thereof, some saying, that it is of it self no language at all, but the scum of many languages, others, that it is most barren, and that we are daily faine to borrow words for it (as though it yet lacked making) out of other languages to patch it up withal, and that if we were put to repay our borrowed speech back again, to the languages that may lay claim unto it; we shall be left little better then dumb, or scarcely able to speak any thing that should be sensible.

Our
tongue
discredi-
ted by our
language
borrowing

For mine own part, I hold them deceived that think our speech bettered by the abundance of our daily borrowed words, for they being of another nature, and not originally belonging to our language, do not, neither can they in our tongue, bare their natural and true derivation; and therefore as well may we fetch words from the *Ethiopians*, or *East or West Indians*, and thrust them into our language, and baptize all by the name of *English*, as those which we daily take from the *Latin*, or languages thereon depending; and here- hence it cometh (as by often experience is found) that some *Englishmen* discoursing together, others being present, and of our own Nation, and that naturally speak the *English* tongue, are not able to understand what the others say, notwithstanding they call it *English* that they speak.

And here among choise of many, to shew one example of the inutiliry of this kinde of speech will not be needles. So fell it out not many years past, that a principal Courtier writing from *London* to a personage of Authority in the North parts, touching the trayning of men, and providing Furniture for war, willed him among other things, to *equippe* his Horses; the Receiver of the letter, with some labour came at the last to the understanding of it all, except *equippe*, where- of in no sort he could conceive the meaning; in the end, he consulted about it with divers Gentlemen in the Country thereabouts, but none could resolve him. It was among them remembred, that we used in our language the word *quipping*, and the word *whipping*, the first not proper for Horses, but sometimes used to men, the latter not fit for Gentlemens Horses, but for Carters Jades. In fine, none of them all being able to

Equipping
of Horses.

finde in all the English they had, what *equippe* might mean, a messenger was sent of purpose to the Court at London to learn the meaning thereof, of the Writer of the Letter.

I will not cloy the Reader with other such examples, nor with the repeating of such like discourfes as he used, that told how as he itinerated he obviated a rural person, and interrogating him concerning the transmigration of the time, and the demonstration of the passage, found him a meer simplician, whereas if in his true speech he had asked him, what was the clock, and which had been the way, his ignorance might of the simplician have been informed in both.

Our
tongue is
most copious
as if we
please to
make our
most use
therof.

Such examples (how ever we delight in strange language borrowing) do when we hear them, sound very sportful in our own ears; and therefore give more liberty to strangers to be in this case merry with us, seeing they may say they have nought else for the loan of their words. But doubtless if our selves pleased to use the treasury of our own tongue, we should as little need to borrow words from any language, extravagant for ours, as any such borroweth from us: our tongue in it self being sufficient and copious enough, without this daily borrowing from so many, as take scorn to borrow any from us.

And now fearing least wading further herein, I might become offensive, where I indeavour to please, I will here seek to content the curious Reader, by Alphabetically explaining a number of our most ancient *English* words, some by their modern orthography, others by shewing, (with the signification of them) what French words we have taken in stead of them, as also such as we have not left off, but still use for choice, though we have borrowed words in French to like sense.

A

A *Bogen. Bowed.* Hereof a bow taketh name, because it is made to be a bogen or *bowed*, when therewith we shoor, a bough of a tree is also so called, for being apt to be a bogen or *bowed*, and bowes at the very first invention of them were made of boughs of trees, and so accordingly in our ancient language took that name.

Acenned, or **akened**, for that *c* and *k* are in our ancient language pronounced alike; signifieth brought forth, or born, we yet say of certain beasts, that they have kened when they have brought forth their young ones.

Acyrrer or **Apyrrer**, we use for this the French word *Turned*.

Adle, ill, or displeased; we yet use to call eggs adle, when they are corrupt and ill.

Adunten or **fordunten**. *Drowned*, hereof cometh also our word drunken, he that is drunk, being as it were inwardly drowned.

Aeker or **aeker**, a *Cornfield* or *Cornland*, we now use the word *Aker*, for a certain space or measure of ground.

Aebta, **ebta** or **eghta**, *Inheritances*, or owned possessions.

Aelt or **aelt**, we have since made it *Each*.

Aelwa, we now write and pronounce it *Also*.

Aethelbozen-man or **Aethelbozen-man**, *A Noble-born-man*, *A Noble-man born*, also a Gentleman by birth.

Aethring, we use for this the French word *Touch*.

Aethrined or **athrined**, we use instead hereof *Touched*.

Aetiwod, *Appeared*.

Afed, *Fed*, or after the French, *Nourished*.

Afgod, *An Idol*. *Afgodnes*, *Idolatry*.

Agene or **Eagen**, *Own*, proper.

Agilt, *Recompence*.

Agoten, *Poured out*. **Goters**, otherwise *Gutters* are accordingly so called.

Abild, *Hidden*, we also derive for this from the French, the word covered.

Alder, signifieth *Of all*, and seemeth as abridged of the words, *Of all that are*, and used in the superlative degree, as for example.

Alder-best, *Best of all*.

Alder-earst, *First of all*.

Alder-lest, *Last of all*.

Alber-lestest, Belovedst of all.

Alber-meast, Most of all.

Alber-stonest, or **alber-fatrest**, Most beautiful of all.

Alber-eldest, Oldest of all, and so forth of a great number the like.

Algeats, Every way, or howsoever it be, &c.

Alifed, Allowed, Licensed.

Alife, Release. **Alifed**, Released.

Alifedness, Releasing, Ransom, Redemption.

Ana, Only, or alone.

Andede, Confessed. **Andeding**, Confessing.

Anlienes, A resemblance, also an Image.

Anliften, Livelyhood, substance, commodities.

Anfina or **anfina**, One seen, or a thing looked on, we use for this the French word *Face*.

Antweald, Authority, Power.

Antwerd or **antwerd**, An answer or a reply.

Areared, Set up, erected, edified.

Arindaga, An errand-bearer, a Messenger, and sometimes an Ambassador.

Asunder, *Asunder*, separate.

Astige or **stigbe**, To ascend, or mount up.

Astieging, or **stieging**, *Ascending*.

Astiegnung, For this after the *Latin* we say *Ascension*. From *astige*, we derive many words of mounting upwards, as *stigh-rope*, which we now pronounce *strops*, being first devised with cords or ropes before they were made with leather and iron fastned to it. Also *stighel*, now of us pronounced *stile*; *stieghers*, now *stayers*, and the like.

Astired, Stirred, moved.

Atthened, Extended, stretched out.

Atugon or **Atogon**. Drawn.

Awritten, Written.

Awurpen or **Aturpen**, Thrown or cast.

We call in some parts of *England* a *Moule*, a *Mould-warpe*, which is as much to say, as a *cast-earth*; and when planks or bords are awry we say they cast, or they *warpe*. And *warpe*, anciently *Dand-wetpe*, took that name, as is said, of hands being there cut off, and cast into the river of *Skeld*.

Atweld or **Atweld**, Welded, or managed by strength.

Atwrigud, Accursed, also strangled or throttled, whereof we yet have the word *Wurried*.

B.

Bold, Bold, it also signifieth swift or sudden.**Berne, A Child.** *Bearna, Children.***Berne, A barne** for the keeping of Corn.**Beboðe, or geboðe, or beoð, Bidden or commanded.****Beboðun, Commandments.****Bebrigeð, Buried ; See Birig.****Beclipt, Imbraced.****Beað or Gibeað, Prayer.** *Bebeaðun, Prayers ;* hereof cometh the name of beaðs, (they being made to pray on) as also of beaðf-men.**Beað-faring, Going on Pilgrimage.****Begronð, Beyond.****Bist, Bee-ist, as, thou beeſt, for thou art.****Beleaub, Betrayed.** We yet call a noughty person, a leud fellow, which by the right signification of the Word, is as much to say as a trothless or perfidious fellow.**Beloken or Belocud, Locked, or fast shut.****Beudun, Bands.****Bebeht or bebeht, Promise.****Beom. A tree,** we use the name now for the tree, when it is squared out, calling it a *Beam of timber*, whereby is meant a tree for building, for timbring in our old English, is building.**Berg or Beag, Metaphorically a Mountain.** See further hereof in Birig.**Bergun, beagun, and bergena, Mountains.** See further of this in Birig.**Beſeaub, Overlooked, surviued or beheld.** We say yet sometimes that one, looks a skew.**Beſciðged, Accused of default or crime.****Beſmit, Beſmuted, made foul or defiled.****Beſwite, Deceit. Beſwiten, Deceived.****Beſwiter, A deceiver,** we now though most improperly, and with a far strayned sense, call a deceiver, a *Cofener*.**Beſwungen, Beſwined, scourged.****Beſned, Hedged about ;** we use it in some parts of England, to say tyning for hedging.**Beuand, Wound up, or wrapped up.****Beuædud, Wedded or espoused,****Beuændud,**

Betweennd or Betwended, Turned about.

Bpyen and spilen, Buying and selling.

Bispeel or Bispel, A Parable, a by-word, a Proverb or Phrase of speech.

Blithe or Blida, An Image.

Binne, A manger

Birt, or Brooth, or Gebirt. Bird.

Bismoz or Bismet, Blasphemy.

Blead, Fruit.

Bletsud. Blessed.

Bisse, Joy. Bissing, Rejoycing or joying.

Blith or Blithe, or Blide. Joyful, glad.

Blode, Blood.

Bockstabe or Buokstaf, A Character or letter for a book.

Bode, A messenger, a tiding bringer.

Bodlung, Preaching. Bodub, Preached. To Bodige, To Preach.

Bogaw, Boughs of trees.

Bore, we now write it boot, It is a yeelding of amends, or supplying a defect.

Bourn, A water springing out of the earth, also the brook issuing thereof. Bourn is sometimes taken for water it self, and in Brabant a well is called a Bournpit.

Bred, Bread.

Bridas, Birds, properly young souls.

Brothor or Brodor, A Brother.

Broguman, It is abbreviated of Bride-good-man, the good man of the bride.

Brogrome, The Groom of the Bride, because on the marriage day he serveth, and waiteth on the table of the bride.

Burshines or burshoness, Pliableness, or bowshoness, to wit, humbly stooping or bowing down in sign of obedience. Chaucer writes it burshoness.

Burg or buruh, whereof we yet say Bourough or Bourrow. It Metaphorically signifieth a Town, having a wall, or some kinde of closure about it. Also a castle. All places that in old time had among our Ancestors the name of Bourrough, were places one way or other fenced or fortified.

Burgen or bungen, Bourroughs.

Birge or birige, which signifieth most properly To Hide, and also bury, which accordeth with the same sense, for that burying is a hiding of the dead body in the earth.

Birgen

Birgen, *Hidden*, also a grave.

Birgenum, *Graves*.

It was a thing usually among our old Saxon Ancestors, as by Tacitus, it also seemeth to have been among the other Germans, that the dead bodies of such as were slain in the field, were not laid in Graves; but lying upon the ground were covered over with Turves, or Clods of Earth. And the more in reputation the persons had been, the greater and higher were the Turves raised up over their bodies. This some used to call Birtiging, some Beoziging, and some Butiging of the dead, all being one thing, though differently pronounced, and from whence we yet retain our speech of *Burying of the dead*, that is, hiding of the dead. Now because these Birtighs, or Beozighs, &c. (being as much to say, as hiding places) seemed as hills; the name of Birtigh or Beozigh (now Bergh) became (though metaphorically) all Germany over, to be the general name of a mountain, more then the name of a Hill or Dunn there formerly used. I am the more willing to shew the Original all one; and properly signifying to shroud or hide, which may also appear by our calling in some parts of England, the places made for Conies to hide and shroud themselves in: *Cony-burles*, or *Cony-burtes*, and in other parts of England *Cony-burrows*. The name also of *Burgh* and *Borough*, now commonly written *Burrow*, which we give to some Towns, is from hence originally derived; places first so called, having been with wels of Turffe, or clods of earth fenced about, for men to be shrouded in, as in Forts or Castles. And where the word *Bury* is the termination of a City, as *Canterbury*, *Salisbury*, and the like, it Metaphorically signifieth a high or chief place.

Birtbin, *A burthen*.

Bismered, *Oprobiously used in speech, or derided*.

Bisne, *An example*.

C or K.

THe Reader is to observe that the letter C. was with our Ancestors taken and sounded as K. moreover, when sometimes a single v or double w followed next unto the C. then was it pronounced as Q. **Caster**; This is no Ancient Saxon word, though often found in old Saxon writing, it is rather borrowed from the Latin word *Castrum*, betokening a *Castle* or *Fortress*, *caster*, *cafter*, *chefter*, and *ceter*, being the terminations of the names of many places in England, do (as I take it) signifie all one thing, and that the places having such terminations had Castles or Fortresses built by the Romans before our English Saxon Ancestors came into Britain.

Ceage, A Key, Clavis.

Chapman, For this we now say *Chapman*, which is as much to say, as a *Merchant* or *cope-man*.

Camp or Kemp, Properly one that *fighteth hand to hand*, whereunto the name in Teuronick of *kemp-fight* accordeth, and in French of combat.

Certain among the ancient Germans made profession of being *camp-fighters* or *kemp-fighters*, for all is one; and among the Danes and Swedens were the like, as *Scaracater*, *Arngrim*, *Arnerod*, *Haldan*, and sundry others. They were also called *Kempans*, whereof is derived our name of *Campion*, which after the French orthography some pronounce *Champion*.

A *Camp* or *Kampe*, is sometimes also taken for a *Souldier*, in regard that his profession is to fight.

Ceotele, Now written *Churle*, anciently understood for a *sturdy fellow*.

Cibde, Chid, rebuked.

Ciss, Kiss, or kissed.

Clath, Cloath. *Clething, Cloathes*, garments.

Clough, A kind of breach down along the side of a hill.

Cliff, A *Rock* on the Sea side, seeming cleft or broken off.

Clitpid, Called, we do yet sometimes say *clepid*, and *yclepid*, for called.

Cnapa, A *Boy*, *Lad* or *Lackey*, here hence cometh our name of *knave*.

Cnroisse,

Carcasse, A Generation.

Can, varied into *coon*, *Stout*, or *Valiant*.

Cnibt, Now *Knight*. See the signification thereof among the names of dignities.

Cep, A head, also the top of a thing standing in height.

Cosning or **cosning**, *Temptation*.

Costub or **colish**, *Tempted*.

Cote, A little slight built Country House, also a place for sheep.

Crafft, A handicraft or occupation.

Culstra, Whereof in some parts of England, we yet retain the name, *Culver*, otherwise we use the borrowed French name of *Pigeon*.

Cunne or **kenne**, *To discern*, or *to know*.

Cunne also signifieth *thankfulness* or *gratitude*.

Cuth, *Known*, acquainted, familiar, as contrariwise *unruth* is *unknown*, usual, &c.

Cweller, we now write *Mueller*, A troubler, also a tormentor or punisher of men, it was also anciently sometimes taken for a hangman.

Cwene, Now written *Queen*. See the last chapter.

Cwetterne, A kinde of Prison.

Cweth, Now *Quoth*, as when we say quoth I, or quoth hee.

Cwine, A *Quearne*, otherwise a Mill.

Cwlth, A *Will*, a testament, hereof remaineth yet our word *Bequeath*.

Cild, *Child*. *Childhest*, *Child-head*,

Cin, *Kind*, nature, also *Generation* or *off-spring*.

Cins, *Natural*.

Cins-helme, It should be *ciningg-helme*, but by abbreviation it is become *cins-helme*.

It is as much to say, as a *Kings Crown*, whereby it may appear that the Crowns of the most ancient English Saxon Kings were worn, and used by them for their Helmets in war; and that it may be that the Crowns of all Kings, were at the first intended for their Helmets, and made of different fashion from other Helmets, for the more ornament of their Princely persons that wore them, who were by them to be known, respected, and revered, &c.

Cining, by abbreviation of the two syllables into one, is become *King*: The name in our tongue of *Sovereign*

raign dignity. For the etymology whereof, look in the last chapter.

Cunningdome or cuningric, doth both answer to the Latin word *Regnum*: *Cuningdom* is by abbreviation become *Kingdom*, the additions of *dom*, and *ric*, signify, ing both one thing, to wit, the *Jurisdiction* or *Dominion* belonging to some one publick person.

And whereas we say a *Kingdom*, they say in *Germany* a *Kiningric*; but whereas we say a *Bishoprick*, they say a *Bishopdom*.

Ciric by abbreviation *Kirk*, and by thrusting in *C.H.* instead of *C.K.* it was first alienated to *Chirche*, and since further off, by the making it *Church*.

Ciste or *Biss*, *A Chest*.

D.

Dead-boot, *Offices or services done for the dead*. It is sometimes also used for penance.

Daegels fare, *A Dapes fare*, *A dayes journey*.

Deals, *a Deale*, a part or portion.

Deald, *Divided*, parted, dealt out.

Dene or *Dēn*, Sometimes written *Deane*, and sometimes *Denu*, *A Valey*, also a *Cave* or hollow place in the earth.

Deare, *Grief*, harm, or dolour.

Deman, *A Deputy*, a substitute.

Dear-woroth, *Dear-worth*, precious.

Dibt or *Dight*, *Meeter* or *Rime*; hereof cometh our name of *Dities*, for things that be deighted, or made in *Meeter*: *Dighting* or *indighting* is also *Prose* set forth in exact order.

Doms, *Judgment*. **D**oms settle, *A judgment seat*, a *Tribunal*.

Domes-man, *A Judge*.

Duba, also *Dufa*, *A Dove*.

Dugud or *Dought*, *Vertue*, we yet sometimes call a man of strength and valor, a *doughty man*.

It is also written *Thugud*, whereof they use in some parts of *England*, the word *thowles* or *thewes*, to wit, *vertues*, good qualities, or parts of the minde. They say yet in the North, when a thing hath lost his force or vertue, that it does not.

Dabten

Drihten or Drihten, taken for the name of the Lord, was by our Ancestors onely attributed to God: As Drihten God, for Lord God; which signifieth, as it should seem, the Righteous God, was unto Almighty God, who is most Righteous rightly appropriated; the name otherwise of Lord, having with our Laford.

Dune a *Will*, commonly that stretcheth or extendeth itself out in length. They call in *Holland* the sand banks which lye upon the Sea-side, the *Dunes*. The Town of *Dunkirk*, rightly in English *Dunchurch*, hath had that appellation by being situate in the *Dunes*, or Sand-banks, we yet in some parts of *England* call *Hills*, downes.

Dure or durh, Now a *Door*, it is as much to say as through, and not improper, because it is a durh-fare, or thorow passage.

Dure-weard, A door-warder, a door-keeper, a Porter. **D**awol-licht, That which we otherwise call the *Foelish-Fire*.

Dwoelma, A gulse, otherwise in Teutonick an *Inbam*, *D*woined also for *D*woined. Vanished away.

Dhils or dhigte, *Secret*. **D**ighthenes, *Secretise*.

Dithelle, *Boldly*, or as we may say durstingly, of one daring to do a thing of hazard or difficulty.

Dilge, *Foolish*. **D**ilega, A *Fool*.

E

E, As also **E**, *Law*, right or equity.

Ead or Eath or **E**th, An *Oath*, also a plighted promise or covenant.

Eadibe, *Happy*. **E**adithnes, *Happiness*.

Eadmode, *Humble*. **E**admonefs, *Humility*.

Eagan, *Eien*, eyes, now in the *Netherlands* *Ogen*:

Ealho, An *Elder*, A *Senior*.

Eldzan or Eldan, *Elders*, (*Seniores*) also *Ancestors*.

Eldscip, *Eldership*, *Senility*.

Ear, *Honor*. **E**artweorthe, *Honor worthy*, honorable.

Earme, In the *Netherlands* arm; we have borrowed in place thereof the *French* word *Poor*.

Earmnes, *Povetty*.

Earame

Erand, An errand, a message.

Earna, An Eagle. **E**arnas, Eagles.

Earst, First.

Eatseagt, Perjured, also unsay'd, or denied.

Ethel or ðethel, Noble or Gentle.

Eathelic, Easily, possible. **E**the, Ease. **Unstb**, Unease.

Ere, Eternal. **E**rnels, Eternity.

Est, Again. **E**stsona, Estsoons, forthwith, or again.

Eltheodist-man, Aliens, Ourlanders, men born in other Countries.

Earðhsung or Earðhsing, An earth-trembling, an earth-quake.

Earðhsirung, And earth-stirring, an earth-moving, or earth-quake, as before.

Eow, Thou. **E**ower, Your.

Erebe or Erue, Heritage, or inheritance.

F

Fange, To take, apprehend. **f**engon, Taken. **f**angnells, Imprisonment, also a prison.

fare, Passage. **f**arewel, pass-wel, a well-wishing to ones proceedings, mistaken for diet, when we call meat fare.

farud or fared, Passed.

fader, Father.

featwa, Few. **f**eała, Many or much, the which word much we have borrowed from the Spanish.

fel, Fierce or cruel. **f**el is also a Skin.

fenne, Clay. Clap is also of our ancient language.

feah, Money, we were wont to say gold, and see, also Officers require their Fees, to wit, the money due unto them.

fecht or feoght, Hereof we yet retain the word Fight.

feoems or ferme, A Farme:

feind or fiand, we have for this borrowed the French word Enemy; yet we sometimes call the Devil the Fiend of Hell, which is as much to say, as the enemy of Hell.

feindag, Enemies.

flaren, A Flagon, a bottle.

flaalt, Flesh.

fish,

flow, Flood. flowound, Flowing.

falmots, A Folk-meeting, an assembly of people.

for,

As it is used for a Preposition, for the which they yet use in the Netherlands *for*, and sometimes *het*, though not *het* as when they use it for abbreviation of *Van-der*, but instead of *het*. This Preposition *for* in many words we yet retain, though in nothing so many as our ancestors did.

forbeorum, A signe, hereof we have yet the name of beken.

forbeared, Burnt, or burned.

forbere, To forbear, or indure with patience.

forcofsen, Cut off. fordid, Destroyed.

forremed or fordomed, Condemned.

forpme, To transgress. forpmed, Transgressed.

forletten, Left, abandoned.

foreread, A Preface.

forstrunken, Shrunk up, as members withered or dried up.

forlegon, Omitting the article for, we have of *Slegon* made *Slain*.

for-spild or for-spilled, Marred, destroyed.

for-spreaks, A Speaker for one, an Advocate or Mediator.

forth-ferd, Departed, or gone forward.

forsetige or forsted, A shewing forth, a Fair, or a Market where things are set to open view.

forwozt or forwoztought, Forfeited.

for-wozeged, Accursed, anciently also *for-banned*.

for-wurth, To unbecome, to decline, to perish.

frant, Free, at-liqerty, not under bond.

freated, Eaten, also devoured.

frid, frede or Gred, Our word Frid, Frede or Vred, for all is one, being long since left; we use instead thereof our borrowed French word *peace*, which the French take from the the Latin word *Pax*.

fremit or fremd, Strange. fremitting or frendling, A Stranger.

freund, or freond, or frund, We now write Friend:

freundine or freundina, A woman friend, a she friend: by omitting this, and other like ancient words, our language is grown defective: As for example:

If one say that he met or spake with a friend of his, it appeareth not whether it were with a man or a woman, whereas we might in our language aswell distinguish the Masculine from the Feminine, as others in other languages do.

gugels, Fools; In the Netherlands they say vogels, fulfremed, Perseft. fulfremedins, Perfection.

G.

Gast or Ghost, A Ghost, we have also from the Latin the word Spirit.

Gastol, Tribute tax or Custom.

Geal, Gile, or gile fraud or beguiling.

Geat, Year. It is here to be noted, as in sundry the like words, that our Ancestors used indifferently sometimes *Ge*, instead *Ye*, as here in *Gear* for year, in *Geman* for Yeman, also given for yeven, &c.

Ge.

This Preposition was of our Ancestors very much used, and it is yet accordingly used in the low-Dutch, where according to their usual manner of pronouncing with aspiration, they use to put an *h* to it, and so make it *ghe*. We have since altered it from *ge* to *y*, which yet we seldom use in Prose, but sometimes in Poetry for the increasing of syllables, as when we say *y* written, *y*dolven, *y*cleped, *y*learned, *y*broken, and the like.

Gebead, Prayer. Gebeden, Prayers; our word Prayer we have from the French word Prier.

Gebletsud or Gebletsed, Blessed.

Gebode, Bidden, commanded. Gebodung, A Commandment.

Geboren, Borne; In Poetry we yet sometimes instead of Geboren, say yborne.

Geend, Brought forth. See accenned. Getind, kindred.

gerozena or gerozen, Chosen, elected; a Prince Elector is in the high-Dutch called a Coze furst.

Geristpod, Teleeped, clepid or called.

Geritred,

Gcirred, Turned. See acirred, or kired.
 Gdon, Done, ended, or after the French finished.
 Gedluen, Doluen or idoluen.
 Gedriessne, Offence, scandal.
 Gedriht or Gedreht, Vexed, troubled, also menaced.
 Gedwoen, Strayed, or gone astray.
 Gesean or sear, Gladness, we yet say glad, and fain.
 Geseonon, A Prisoner. Geseononig, A Prison.
 Geseht or Geseoght, Fighting.
 Geteran, Fellows, or equals, we yet sometimes say
 jures.
 Gestrifid, Comforted, also pacified.
 Gessulod, Baptised. Gessullung, Baptizing.
 Gessarwod, Prepared, made ready.
 Geseal, Whole, or more rightly hole, sound, intire.
 Gesealud Healed, cured.
 Geseud, A-band, or night approaching.
 Geattrun, Hearied, incouraged.
 Geshird, Heard.
 Gelatbe or gelade, To invite. Gelerhud. Invited.
 Geseaf, Beleif, faith
 Gemang, Among. In the North they yet say imang, or
 amang.
 Gemeartun, or gemeartun, Limits, Confines, partings,
 or separations of one mans lands from another.
 Gemen, Hereof having turned the ge to pe, as before
 is said, we have made it pemen; the word Gemen
 signifieth common, so as a peoman signifieth a Common-
 er of the Realm.
 Gemengud, Mingled, together.
 Gemund, Minded, over-thought, resolved in memory.
 Gemoet, To meet. Gemotun, A meeting.
 Genealeathe, To approach. Genealeathud, Approached.
 Genemed, Named or nominated.
 Geneosud, Visited, also cured.
 Genetherud, Nethered, brought low, debased.
 Genoh or genogh, Enough or inough.
 Georulpre or geornlike, Willingly, desirously.
 Geplantud, Planted.
 Gerihtwifud, Made righteous, justified.
 Geresa, A Reve, an officer having charge under another
 Gesamund, Assembled. Gesamung, An Assembling, a
 Congregating.

Geseaf, A thing shaped, or created.

Geseafung, A shaping, or creation; whereas we now say in our *English Creed*, Creator, or maker of Heaven and Earth; our old *English Christian Ancestors* said, Scaeper of Heofen and Eorth; of the word *scaep*, we have derived our word *shape*, which we now onely take for the form or fashion, whereas it anciently signifieth making or creation.

Gescird, Arrayed, apparelled, or garnished.

Geseald, Delivered, or given; we say now sold, when ought is given in recompence of the value thereof.

Gesetnes, An insetting, an institution.

Gestrangod, Strengthened, made strong.

Gesawe, Silence. **Gesawod**, Silenced. **Suwoigh**, is a-breviated **Swige**, and is imparatively, *be silent*; our now used Phrase is improper to will one to hold his peace, when we would have him silent, for holding of peace is ceasing from strife, or from fighting, &c.

Getel, Number. **Geteald**, Numbred.

Getheod, Language, or an externe speech.

Gethent or **gethenk**, Thought.

Getheuncung, Thinking.

Getholod or **gethold**, Suffered, or indured.

Gethild or **gethild**, Patience.

Getritwe, True, trusty.

Gettimbung, Building; we now call the word prepared for building, *Timber*.

Getwæit or **getweald**, Force, or violence; hereof we yet say, *To weald* or manage.

Gewend, Wended away, turned from.

Getwæug, The cheek or wang; hereof the side teeth are called wang teeth. Before the use of Scales was in *England*, divers writings had the wax of them bitten with the wang tooth of him that passed them; which was also therein mentioned in *Rime*, as thus.

In witness of the sothe,

Ish þan bitten this wax with my wang tothe.

Getwisse or **getwispke**, Assured, or assuredly.

Getwiness, Witness.

Getwilt.

Setwit, A writing, an inscription.

Setwun, A wonted manner, a custome.

Stifurh, A gift.

Godsp, Now pronounced *Gossip*.

Our Christian Ancestors understanding a spiritual affinity to grow between the parents and such as undertook for the Child at Baptism, called each other by the name of *Godsp*, which is as much to say, as that they were sib together, that is, of kin together through God: And the Child in like manner called such his God-fathers or God-mothers, &c.

Godspel, Now *Gospel*; the name in our ancient Language of the sacred Writings of the four Evangelists.

Spel is as much to say, as a *Mystical speech*, an Oracle, or hidden knowledge.

Guld-hord, *Treasure*, to wit, gold horded up together.

Goman, It should be *Good-man*, the *D* for easiness of sound being omitted. It intends a married man, a householder.

Giam, *Angry*. **Giamscip**, *Anger*.

Grundweal or *groundwal*. A *Foundation*.

Gif, *If*.

Gifra, This was our ancient word for *Marriage*.

The word marriage we borrow from the *French*. **Gifra** is not unfit for that, the one party is given to the other.

Gifu or *give*, *Grace*.

Gild, A *Confrery*, or brother-head.

The gilds or confreries were commonly made of the richer sort of Citizens.

Gild-brother, A *Confrater*, one that is a brother or confrere of the *Gild*.

Gilt, A fault or crime. **Giltas**, *Faults*.

Git, *Ter*.

H.

H Afor, *A Hawke.* Hāforas, *Hawkes.*

Hālige or halighe, Hence we have yet our word *Holy.*

Hana, *A Cock.* Hēne, *A Hen.* Cikenim, *Chickins.*

Hāndser, *A Faulchin.*

Hānwroht, hānwroht, *Made with hand Artificial.*

Hael or hail, *Safe, well in health, safety, also salvation.*

Our Ancestors used it in stead of *Ave*, as a word of most well wishing, as when they said *Hail Mary*, &c. I find the name of our Lord Jesus, to be in our ancient *English*, translated *Halonde*, that is to say, *Saviour or Salvator.*

Hēafod, This by abbreviating of two syllables into one, is now become *Head.*

Hēafod-pan, *A skull, a head pan.*

Hēasling, *A Captive.*

Hēale, *A Hall, also a Mannor house.*

Hearthen, *A heathen man, Pagan.*

Hēlme, *A Helmet, also a Crown.*

Hro, *She*; in some places of *England*, they yet say *heo*, or *hoo*, instead of *she*.

Hēard, *A heard of Cattle.*

Hēre, *An Army.* Hēretoga, *A Leader or Conduſter of an Army.*

Hēreberga, *The lodging place of the Army.* It is since in the *Netherlands* become the name of an *Inne*, *Ostery*, or *Viſtuing House.*

Hēlm, *A coverture, or covered place, a shrouding place, Metaphorically a House or residence.*

Hī or hibe, *They.*

Hired, *A lineage, a Family.*

Hirre, *Colour.*

Hūsweard or hōtōsweard, *A House-keeper, Pater Familias.*

Hind, *A hound, a dog.* Hūngas or hūngin, *Dogs.*

Hille or hille, *A Hill.*

Hpede or hpede, *An Hirdf mar.*

Hirdas,

Hirbas, *Hirb-men*, Shepherds, or keepers of beasts.

Oprum, *Obedient*.

Oprumnes, *Dutifulness*, Obedience.

I

I or **Ich**, we now say **I**; as, *I myself*, and for affirmation of a thing we also say **I**, *As I indeed*, which confoundeth the two words, *Ego* and *Ita*; whereas, **I**, when it is to betoken the first person, should be distinguished from **I**, when it standeth for **I** forsooth, or **I** indeed. Our Ancestors pronounced the **Ich** not as now some of our West-Country-men do, but as we should do if it were written, **Igh**, whereby it hath some aspiration, as it also hath being written **Ih**, as it likewise was: but **I** for an affirmatime is very bad, for it alwaies ought to be written **pea**, and never **I**; as yea forsooth, and yea indeed, &c.

Ibel, *Idle*, vain. **Ibelnes**, *Vanity*.

Inne or **Ingeat**, *An Inne*, a house of common in-going an Ostery.

Inlathe, *To invite*. **Inlatbud**, *Invited*.

Innoth, *The inward part of the belly*, or womb.

Iungling, *A youngling*, a youth. The Reader is to note that **I**, before any vowel was sounded as **y**, and *Jungling* as *Youngling*: **jow** also in some Teutonick as **yow**, and the like.

K:

The Letter **C**, as before hath been said, our Ancestors used for **K**, or indifferently the one for the other: and therefore words that begin with **K** are to be sought before in the letter **C**.

N 4

L.

L:

Lap, *A song*, it is sometimes written *lep*, and sometimes *leid*; of this cometh the name of *Ballad*, which is as much in signification, as a song of an *Ad* or deed done.

Laf, or *Blaf*, for so was it most written, was with our Ancestors their most usual name for *Bread*, though they had also the word *Breod*, from whence we have now our name of *Bread*.

Lafod written *Blafod*, by abbreviating of the two syllables into one, is become *Lozd*. See more hereof in the last chapter.

Lage, pronounced as *laghe*, *A usual custom*, a law, also a tradition.

Lendwastun, *Rulers* that weild, or manage the publick affairs of the Country.

Langsun, *Longsom*, tedious. *Longsomnes*, *Tediousnes*.

Lare; hereof we have our word *Lore*, which is as much to say, as *Learning* or *Doctrine*.

Lareow, *A Master*; our ancient word *lareow*, is as if it were to say, a *Learn-yow*, a *Master* that teacheth some Art or Science.

Leafodan or *Pleasodan*; Hereof by abbreviation cometh our name of *Lady*. See more of this in the last Chapter.

Leard, *Learned*.

Lease, *Falls*. *Leisungs*, *A Leasing*, a lye.

Lease-gewitnes, *Falsewitnes*. *Lease-witegas*, *False Prophets*.

Lease, *To gather together*, we yet say leasing of corn.

Leod, *lud*, and *lupd*. For all is one, though the Orthography differ, is *Folk*, or according to our *French* word *People*.

Leof or *lief*, *Dear*, or beloved. *Leofessa*, *Lieffest*, belovedst.

Lecht or *leoght*, *Light*, properly the air.

Leorning-eniht, or *learning knight*, *A Disciple*.

Lic or *lich*, *A dead Corps*; whereof the reputed unlucky night-Ravens are called *Lieb-soules*; *Lich-field*, in *Staffordshire*, hath that name of the *Liches* (more rightly to be pronounced *Ligbes*) to wit. dead bodies of such as were there slain.

Lichpm

Liſſum or **liſſama**, *A Body, a Corps.*

Liſar or **liſch**, *A Chyrurgion*, an apt name for him whoſe Art and ſtudy appertaineth to the body of man.

Lorag, *Locks of hair*, and ſometimes taken for hair.

Loſſand, *Loſſ-ſong*; *Loſ* is in our ancient language praiſe, and *Loſſong*, as much to ſay, as *A ſong of Praiſegiving*.

Lufe, *Love*.

Lipſ-bade, *Lively-bood*, means to maintain life.

Lplan, *Brute*, or ſame.

M

M **alge** or **maghe**, *A Couſin*. **Magas**, *Couſins*, or *Kinſfolk*.

Magasſcyp, *Kindred*, or *Couſinage*; the word couſinage is fondly, and improperly now of late uſed for deceit.

Magena, *Many*;

Manger or **monger**; This was our ancient name for a *Merchant*, now only an addition to divers *Merchantable* trades, a *Ironmonger*, *Fishmonger*, and the like: the word *Merchant* we have from the *French*.

Maſſete, *A Merchant*, ſuch a one as keepeth a ſhop of *Mercery*, or ſmall wares.

Manſiphte, *Man-ſlaughter*.

Maeden, *A Maiden*.

Maeder, ſometimes written **Modor**, *Mother*.

Meag or **meabe**, *To may*, or *can*.

Meagtha, *A Tribe*, or a *Family*.

Mealtide, The time of eating, as *Noon-meale*, or *Even-meale*, for which we uſe our borrowed *French* words of *Dinner* and *Supper*.

Meata or **Meate**, *More*.

Merrod, we ſay now *Merſed* or *Amerſed*. It is rightly marked or quoted; as whar one is to pay.

Meatſeth, *More then ordinarily known*, *famoused*, or *magnified*.

Mede, *Reward*, *recompence*. **Medetſpf**, *A woman of mede* or *merit*, deſerving recompence.

Menſta or **menefſta**, *Pluraly*, **Menſtan**:

This word **Menſta** or **Menſſta**, and ſometimes **Menſre**, was with our Anceſtors as much to ſay, as a *Humane*

creature

*Creature in general, to whether man, woman, or child, the high and low-Dutch have it still, though a little different in pronunciation. It is a word of necessary use, as for example ; a man beholding some living thing afar off in the field, not well discerning what it is, will say, it is either a man or a beast, now it may be a woman or child, and so not a man, and therefore he should speak more properly in saying it is either a *Mensce* or a beast, &c.*

*Meeze, Dung, hercof the name of *Mixen* is yet used in some parts of England, for a *Dung-beape*.*

Mere, A Lake, a pool.

Mischel or Miskel, We use for it in the south parts of England the Spanish word much.

Mischel-mede, Great reward.

Misd or misr, With.

Misdhan, The middle or middest.

Misddeag, Midday, Noon.

Mischtrige, Mighty.

Mischtric, Mightily, within might, possible.

Misch, Milde. Mischness, Mildeness ; It is anciently used for Mercy.

Mischbeostness, Mildeheartedness, mercy or compassion.

Mouth also Mund, A Mouth.

Murrun, Murmuring, Grudging.

N.

Our Ancestors used sundry Negative abbreviations.

As,

Nothing, For, Not any thing, or nothing.

Nath, for, Not hath. **N**ill, for, not to will, or to be unwilling. **N**ist, for, Not wist, or wist nor. **N**ould, Not would, or would nor.

Neaddere, An Adder. **N**eaddrian, Adders, or Serpents.

Neafre or **N**efre, Never.

Neabureas, after latter orthography, Neighbours.

Such as we call Husband-men or Clowns, they do in high

high Germany, and in the Netherlands call Boores, as we also did in former time, though now we use not this word Poor for a clown, but composed with neigh, to betoken *Proximus*, a neigh, or next dweller.

Stm, Take. Stming, Taking.

Stibbed, Compelled, Constrained.

O

O forgetwaite, *An over-writing, a Superscription.*

Ofsermode or Osermode, Pride, or insolency.

Ofsercaetwoud, Over-shadowed.

Ofsleed, Slain, killed. Sleean, is also Slain.

Oftring, An Offring, an Oblation.

Oker, Otherwise Oaker, Usury.

Oratope or On-roop. That is a calling on, or urging by crying, or calling upon one.

Omegang or Omegang, An about Going, a procession.

Ondreab, Dread, fear.

Onfenge or Onfeyn, To receive, ought.

Ongan, Began.

Ongen, Against.

Onnew, or Onknew, Discovered, discerned.

Ontpned, Unclosed, or unloosed.

Ordeal or Orball, Judgement, see more hereof in the third Chapter.

P

Paga, *A Girl, a little Wench: It is yet so used in the Danish, hereof cometh our Northern name of Peg, mismeant for Margaret.*

Q

Quena, otherwise also written *Quinde, A Wife, also a Woman.*

R

R:

Rather, Early, also soon or speedy.
Reaſe, A Coat, or kinde of garment anciently uſed.
Read, Councel, adviſe, diſcourſe. **R**ead-men, Counſellers.
Reaſing, An Inſurreſſion, or tumultuous diſorder.
Refna, **R**aſan, A Raven.
Refte-Deag, A reſt day, (*Sabbatum*.)
Rightwiſe, Righteous, Juſt.
Rightwiſeneſſe, Righteouſneſſe, Juſtice.
Rightwiſed, Made Righteous, Juſtified.
Rode or **R**oad, A Croſſe.
Roſe or **R**u, alſo written **R**o, Reſt, repoſe, quietneſſe.
Ripe, A Country or Province under one abſolute command or juriſdiction. See more hereof in the letter C.
Ripe, we now by adding *b* unto it pronounce **R**ipe, and ſo of **R**ipman have made **R**ich-man.
Ripdom or **R**ipneſſe, Riches.

S:

Stra, Sorrow. **S**arage, To be ſorry:
Satle, Soul, the ſoul of man. (*Anima*.)
Scarh, Damage. **S**earhtle, Damageable. **S**eartha, A Robber.
Sread, Shade, Shaddow.
Sreapafald, A Sheepfold. **S**reapabpud, A Shepherd.
Sreaw, To behold or view, alſo to ſhew.
Sreaw-flow, A Theater, a Shew place, a beholding place.
Sceſt, A Shaft. **S**ceſtan or ſceſtas, Shafts, arrows.
Scende, To hurt, or impair. **S**cendud, Hurt, impaired or blamed, we yet uſe the word ſhent for blame, or rebuke.
Scona, Beautiful, fair.
Scumbze or ſcimbze, a Fencer. **S**ſcirmung, Fencing, or defending: Our word *Scirmiſh* which we have from the French, cometh originally herehence.
Scrpn, A Shrine, anciently a Cheſt or Coſer.
Scrpd, Default, or Debt. **S**crpdige, Indebted.

Scpp,

Scpp, Now Ship. **Scppman**, Now after the French *Martiner*.

Sib, Peace. **Sib**, Kin.

Sibstip, Kindred.

Sige or **Sighe**, *Victory*.

Se, *He*. **Se** is also a word of our own.

Seor, Sick. **Seornels**, *Sickness*.

Slapigraba, (*Sepulchrum*) A sleep-grave, because the dead body may be accounted as being asleep.

Smead. A dispute, an arguing, a moving of a question.

Smæred, Anointed.

Smiths, To smite; hereof cometh our name of a Smith, because he Smitheth or smiteth with a Hammer. Before we had the Carpenter from the French, a Carpenter was in our language also called a Smith, for that he smiteth both with his Hammer and his Ax; and for distinction, the one was a wood Smith, and the other an iron Smith, which is nothing improper. And the like is seen in Latin, where the name of *Faber* serveth both for the Smith and for the Carpenter, the one being *Faber ferrarius*, and the other *Faber lignarius*.

Snaw, Snow.

Snæde, To cut. **Snæder**, A Cutter; it was our Ancient name for a Taylor, before we had the name of *Talieur* from the French, it being as much to say, as A Cutter.

Soth, True. **Sothlit**, Truly. **Sothfeast**, Southfast, Veritable. **Sothfeastnes**, Truth, verity.

Spel. See *Godspel*.

Spæce, To speak. **Spæcung**, Speaking, Speech.

Stalfweard, A staff-sword, a short spear or javeling, the iron whereof was long, and somewhat after the manner of a blade, A *Framea*.

Stana, A stone. **Stanag-tweord**, A stones cast.

Stedines or **stedfastnes**, Stability, constancy.

Stefn or **Stefns**, A voyce.

Stele, To steal.

Streopild, A step-child. **Streopfeader**, A step-father.

Stoim, Place. **Stowung**, Stowing, placing or depositing.

Stihtan or **slightan**, To set up, to erect or edifice.

Stinc, Savor or smell; it is now taken for ill scent, savour, but anciently it was not so.

Strand,

Strand; A shore; along by the water side.

Strend, Strong. **Strenga**, Stronger.

Strunta A Fool. **Stunscip** or **Stunscip**, folly. The words fool and folly, we have from the French.

Stilness, Stilness, quietness.

Stipel, A high Tower, hereof we yet retain the name of Steeple.

Swefne or **Stoben**, A dream, the word dream is also of our ancient Language.

Swelt, Dead, seemeth to be meant of being dead by violence, Wee say yet when one taketh excessive paine, that he will swelt out his heart.

Swopra, A Beguiler; we ask at Cards if one will swig, that is, whether he will beguile or be beguiled.

Swopdome, A false trick, or evil Prank.

Swipic, Now in the Netherlands Nusk, English such.

Swipir, Labor, we say yet swine, and sweat.

Swyrtian, The right hand, or right side, dextra.

Swyrtian, the contrary, being the sinister or left side.

Syle or **Sell**, To pay or to give, Siling, paying, or giving. We now use the word selling, for ought that is given or delivered for the value thereof.

Spmle, Always. (*Semper*.)

Spadettir, After our now Orthography, Sanderly, particularly.

Spthan, Sithence, or since that time.

T

Tuett, Anciently a short gown, that reacheth no farther then to the mid-leg, it remains for the name of a Gown in Germany, and in the Netherlands, and in England it is now the name onely of a Herald's Coat.

Tale, Speech, Language, Discourse. We sometime strain the sence, as though a tale were a fable or a lye, because untruths are told as well as truths.

Thanonfoorth, Henceforth.

Theah, or **Therb**, In latter English *Thee*, it were more rightly for distinction theech, because by our word thee, we speak to the second person; theech is asmuch to say, as to thrive, or to prosper, and so is also **Betheed**, and **Bethied**, for having Prospered.

Thee w,

Cheto, a manner, a fashion.

Chod or **Chiad**, A strange Nation.

Choda or **Chiada**, Nations.

Chen or **Chen**, A chiefe or very free servant. Here of cometh **Chiens** or **Chen**, to serve, and **Chienob** for served.

The Prince of Wales, the King of Englands eldest Son, is wont to use for his Poetic (after our ancient English speech) the words, **Ich dien**, for **Ich thian**, that is, I serve: where the Reader is to remember that **d** and **th**, was in our ancient language indifferently used.

Chearf, Need, distress. **Chearfneis**, distressedness.

Chearfan, The distressed.

Cheto, A servant, in the most ordinary accompt.

Chetwas, Servant. **Chetwans**, Servitude.

Chetwine, or **Chiautun**, or **Chianitia**, A maid-servant (Ancilla.)

Cholte, To suffer. **Cholp** also **Cholod**, Suffered.

Chen, Our ancient word, for which we have borrowed, and now use the French word **Village**.

Chread, A rebuke, or a threat.

Chreagan, To threaten.

Chpstrum, Darkness.

Codal, Division, strife. **Codalud**, Separated, divided.

Cogengere, Together.

Codisene, Driven away, dispersed.

Coge or **Coge**, To draw out, or to lead.

Creo or **Creato**, A Tree.

Cumbe, To dance. **Cumbod**, Danced; hereof we yet call a wench that skippeth or leapeth like a boy, a **Tomboy**, our name also of tumbling cometh here hence.

Cungan, A tongue, and sometimes **tungun**.

Cune, A Town. **Cunag**, Towns.

Cwpeald or **cwseald**, Twofold, doubtful, (anceps.)

Cwplug or **cwelling**, A Twine.

Cwpmob, Doubted.

Cwpreedness, Gain-saying, contention.

V.

Underend, Barren, steril.
 Uncuth, *Unknown*, it also sometimes signifieth a stranger.
 Underfenge, *To undertake*. Underfengub, *Undertaken*, interpreted.
 Underheld, *Supported*, underholden.
 Undertryping, *An Under-King*, a Vice-Roy.
 Undertrype, *The afternoon*, towards the evening.
 Underfetan, *Subjects*, Vassals.
 Underthead, *A subjected*, or subdued people.
 Underthian, *An inferior servant*.
 Uneath or uneth, *Unease*, difficil.
 Unbold or unbeold, *Malice*.
 Unleasul, *Unbelieving*, unfaithful.
 Unleasulnes, *Unfaithfulness*, infidelity.
 Unnpt, *Unneedful*, not necessary.
 Unmichtyr (now rather unmightly) *Impossible*.
 Unriht-baemed, *Born in Adultery*.
 Unrihtwisnes, *Unrighteousness*, inequity.
 Unfeildigh, *Unfaulty*, also un-indebted.
 Unfepded, *Uncloathed*.
 Untrum, *Infirm*. Untrumnes, *Infirmity*.
 Untyping, *Barren*.
 Unwetber, *A storm*, a tempest.
 Untwisdom, *Madness*, folly.
 Upsigan, or upfigan, and netherfigan, *Mounted up*, and dismounted, to wit, ascending, and descending.
 Utgang, *Out-going*, departure.
 Ut a'wurpen, *Out-cast*.

W.

Wana, *Want*, defect or lack; we yet say the want of the Moon.
 Wanagael, *Wanting health*, infirm or maimed.
 Wanbope, *Dispair*; it groweth through want of hope.
 Wantruff, *Distrust*, suspicion.
 Warp or weopp. See A warpen.

Wald, weald, or wold, all these differing in Vowel yet
make one thing, to wit, a Forreſt. Of the firſt *Wal-*
den Forreſt (more rightly then *Walton Forreſt*) tell
me yet that name.

Of the ſecond, *The weald of Kent* that is, the Forreſt
part of *Kent*.

Of the third, which is wold, the *l*, and the height
of the ſound of o being omitted, is become in the *Ne-*
therlands wout, and in *England* wold.

And whereas *Torkes-wold*, and *Cott-wold* do yet re-
tain thoſe names, and are not Forreſts, I am fully of
opinion, that they have heretofore been woody places
and therefore had ſuch names, and that the woods have
afterward been deſtroyed, and yet their names not
withſtanding left ſtill unto them.

Wapen, weapon, or weapen; All is one, and be-
cometh as well our *Weapons* wherewith we fight, as the
Marks of honour borne in ſhields, which now after the
French we call *Arms*.

Warbode, otherwiſe *warbode*, A *Messenger* of war, or
one to be ſent about the affairs of the Camp.

Waerthe, *Fruits*, *Herbs*, or *grain*, or the like, waiting
or growing out of the Earth.

Weaſſin, *Fruit*.

Weater, *Water*.

Weard or *ward*, A *Keeper*. *Weardas*, *Keepers*.

Wegag, *Waies*.

Wel, This (as we underſtand it for *bene*) we retain yet
without any change, as very many other words.

Wielga, A wealthy man (*Dives*.)

Weofoðe, An *Altar*; our Anceſtors uſed alſo *Theofoðe*,
for an *Altar*; belike they were *Altars* for different ſa-
crifices in the time of their *Paganism*, and therefore ſo
diſtinguiſhed.

Wære our Anceſtors uſed ſometimes inſtead of *Man*
yet ſhould it ſeem that *wære* was moſt commonly taken
for a married man. But the name of *Man* is now more
known, and more generally uſed in the whole *Teuto-*
nick tongue, then the name of *wære*.

Wære-wulf, This name remaineth ſtill known in
the *Teutonick*, and is as much to ſay, as *man-wolfe*; the
Greek expreſſing the very like in *Ly-anthrapos*.

Ortelius

Ortelius not knowing what *were* signifieth, because in the *Neiberlands* it is now clean out of use, except thus composed with *wolfe*, doth mis-interpret it according to his fancy.

The *were-wolbes* are certain Sorcerers, who having annointed their bodies with an oyntment which they make by the instruct of the Devil; and putting on a certain enchanted Girdle, do not onely unto the view of others seem as *wolbes*, but to their own thinking have both the shape and nature of *wolbes*, so long as they wear the said Girdle; and they do dispose themselves as very *wolbes*, in wourrying and killing, and most of Humane Creatures.

Of such, sundry have been taken and executed in sundry parts of *Germany* and the *Neiberlands*. One *Peter Stump*, for being a *were-wolfe*, and having killed thirteen Children, two Women, and one man, was at *Besbur*, not far from *Cullen*, in the year 1589, put unto a very terrible death. The flesh of divers parts of his body was pulled out with hot iron rongs, his arms, thighs, and legs broken on a wheel, and his body lastly burnt. He dyed with very great remorse, desiring that his body might not be spared from any Torment, so his soul might be saved.

The *were-wolfe* (so called in *Germany*) is in *France* called *Loup-garou*.

Wicouthige, *Worthy*. *Wipaths*, *Worth*.

Wierpg, *Wear*.

Wessen or *wassen*, A *Desert*, or wild woody place.

Whitc or *wobilk*, *Whic*; In the North of *England*, they yet say, *ghuilke*.

Wife, *Wife*, (*Uxor*.)

Wied or *wied*, *Sacred*; we yet say hallowed for hallowed; also we hereof retain the name of *Whitsonday*, which more rightly should be written *Wied-Sonday*, that is, *Sacred-Sonday*, so called by reason of the descending down of the Holy Ghost, &c.

Wilderness, A *Wilderness*, for which we sometimes use our borrowed name of *Desert*.

Wild-beest, *Wild Deer*; It signifieth in the Teutonicke, (*Pecora Campi*) the beasts of the field in general, and not that kinde onely, which we now call *Deer*, although we take our name of *Deer* also from hence.

Winbertan

- Winbertan or winbertian, *Win-berries, grapes.*
 Wingard or wingeard, *A Wine garden, a Vineyard.*
 Wisdum or wisdom, *Wisdom, patience.*
 Wistler, *Whistlers, Pipers.*
 Witte or witega, *A Prophet, a fore-teller of things to come.*
 Wittego, *Prophefied, fore-told.*
 Withertm, *An Adversary.*
 Withast, *Denied.*
 Withstod, *Withstood, resisted.*
 Wirta or wirta, *Wortes ; for which we now use the French name of Herbs. The City in Germany of Wirzburg, in Latin Herbipalis, had that name by reason of the abundance of worts or herbs, which grew about the Hill-sides by that Town.*
 Wod, *Furious, or mad ; We yet retain in some parts of England ; the word wodness for furiousness or madness.*
 Wolt, *A Cloud. Wollen, Clouds, we yet use the word Wolke, but take it for the Air.*
 Wundre, *Wonderly, wonderful, admirable.*
 Wurld, *World.*
 Wre, *Wreak, revenge.*
 Wirta or Wirta.
 Herehence we have our name of Wright, which signifies properly a labouring man, though we now take it for a Carpenter, or he that useth some Trade thereon depending.
 Waldr or Waldr, *Glory.*
 Wun, *Dwell.*
 Wunsede or wunningstom, *A Dwelling-place.*
 Weorh or weorh, *A kinde of peninsula, or land invironed almost about with water, not in the Sea, but in some river, or between two rivers. It is in moderne Teutonick written Wett.*
 It seems that our Wetr, or water-stops do hereof also take their name.
 Weorh or weorh, *Worth-ship, or worthiness ; we now pronounce it Worship.*
 Wurtrum or wurtum, *Roots.*
 Wrt, *A Fenced place, a place of refuge.*
 Wrdmet, *Fame, report spread wide or far abroad.*
 Wpl, *A well, otherwife a bourn-pit.*
 Wansum, *According to our now orthography Win-some, that*

that is, easie to be won, or obtained.
Wpse. Worfe.
Wpse, Blame, reproach.

Y.

Yean or Ylt, The same ; sometimes it is taken
for each.

Yipe, Age, oldness.

Ylzena, Fore-elders, Ancestors.

Ymb or Ombe, About.

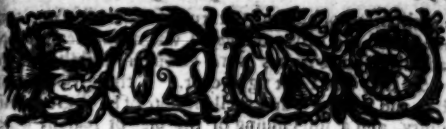
Yife, An Heritage. Yife-weard, An Heir.

Yrbling, A Hireling.

Yrthelings, Hirelings.

I could herein have enlarged my self very much, and
peradventure have much pleased some of our English
Poets, with great choise of our own Ancient words
which as occasion required they might with more rea-
son renew, and bring in use again (by somewhat faci-
litating, if need were, the orthography) then to become
the borrowers, and perpetual debtors of such languages
as will not be beholding to us for so much as a word ;
and when we have gotten from them as many words as
we will, they can never carry a true correspondence
unto ours, they being of other nature and original.

These our Ancient words here set down, I trust will
for this time satisfie the Reader ; and the rather, for
that I shall have occasion to shew the Etymologies of
sundry Names and words in the ensuing Chapters.



The Etymologies of the ancient Saxon Proper Names of Men and Women.

CHAP. VIII.



Like enough it is, that the Reader seeing the Title of this Chapter to promise the Etymologies of the ancient Saxon proper names, will expect some notice how to know which they be, and which not; seeing so many sorts of proper names are become common to all Nations of Christendom. To give him therefore satisfaction in this point, he may please to understand, that albeir it be true that some names derived from the *Hebrew*, some from the *Greek*, and some from the *Latin*, as also many of our ancient Saxon proper names do now run generally in common use among all; yet when heed is given unto them, it is easily discerned unto what language each of these do appertain. Such then as are anciently and properly our own, are merely of the Teutonick tongue, and not found in the *Hebrew*, nor in the Scriptures, nor yet among the ancient *Greeks* or *Latins*; and of these many do yet remain with us in use, and divers are become usual also unto other Nations.

To discern the Saxon Proper Names.

And surely of the sundry things of Antiquity, worthy of note among our Saxon Ancestors, their proper denominations

nomination of humane Creatures (which also was common unto the other *Germans*) was not of least regard, and albeit these names were given in childhood, yet were they never but significant. A thing very laudable, and worthy; an excellent note of most great Antiquity, and a just ensuing of the use of reason, which Almighty God had endued his reasonable creatures withal, who accordingly would not give one another any proper names, in an unintelligible, and frivolous kinde of speech. And if some that may happen to read these Etymologies, shall account of them, as of things strained or imaginary, this his conceit doth proceed of his own lack of knowledge in the propriety of our Ancient language, whereas if therein he were seen, he would even as manifestly discern them to be such as here they are shewed to be, as the Etymologies of the ancient names of the Patriarchs are discerned by such as are skilful in the *Hebrew* tongue.

Our language, as in the fore-going Chapter I have shewed, consisteth in the beginning for the most part of words of monosyllable, and each word being of one syllable had his own proper signification put into the mindes of such as first received it (as the confusion of *Babel*) by Almighty God the Author and Founder thereof, but by joyning two words or more together, that were distinct monosyllables before, a new composed word, and therewithal a new sense was at once framed: And therefore these proper names being made of composed words, (for scarpely finde I any that is of one syllable) were purposely made, and framed according to the minde and purpose of the Composers, thereby to express, as it were, some precept, remembrance, or encouragement for the ensuing of some kinde of vertue or nobleness, which they wished their child should affect, or of some thing in one sort or other of praise worthy memory, at the birth time, or birth place of the child, as in observing the ensuing Examples, will manifestly appear.

And here before I proceed farther, I hold it requisite to advertise the courteous Reader, that whereas Mr. *Jesius* writing of these Etymologies, will needs have *barr*, which is used for a termination in divers names (as here ensuing will appear) to have been by our Ancestors

Ancestors meant for *wett*, which word we now write and pronounce *worth*. To this I answer, that if he had well perused the ancient Saxon tongue, he should therein have found that our old Ancestors used the word *wæorth*, which the *Germans* do now pronounce *wert*, and we *worth*, but *bett* instead thereof they neither used, nor needed to use. So as his making of *bett*, *wett*, grew onely of his own supposal; because sometimes (although seldom) the *b* is found to have bin used for the single *v*, though never for the double *w*, as he would have it: And yet *Franciscus Irenicus*, and divers others, without searching any further, do herein follow him. *Pontus Hentius* according to the doting of some others, will have *bett* to signifie beards, which indeed is more wide from the mark, then the supposal of *Isehim*. For as children when their names are first given, cannot be praised for their worth, or worthiness, because it cannot in them so soon appear; no more may they be called after the colour of their beards when they have none: As for example, most ridiculous it is to say, as *Hentius*, and others do, that *Robert*, as to say, *Med-b arð*, as though the bearers in old time of that name, either had no names until they had beards; or else when they got beards, they got new names according to the colour of them. Certain it is, that the terminations of *bett*, *firt*, *fyr*, and such others as do serve for divers names, must in due sense accord unto all whereunto they are conjoyned, which neither *wett* nor *bett* can do, as sundry absurd examples which thereon would insue (if it were worth the while here to shew them) could give witness.

One thing more I must note, and that is, That whereas many have writen of these Etymologies, yet are all of them very scarce in shewing the reasons of many their interpretations, which I suppose to be, because they could more easily guess, that so, or so they were meant, then shew by reason that so indeed the true meaning must be, and therefore I have therein taken the more pains, to give the Reader better satisfaction.

Edelsan, or *Eadelsan*, or *Ethelsan*.

These three names are all one, and for the *d* in the two former, the *th* as well as in the latter is indifferent-

Ædel, **Ædel**, or **Ædel**, is our ancient word for Noble or Gentle; the which Noble and Gentle, we have borrowed from the French, so as our names, **Nobleman** and **Gentleman**, are composed of two languages, the substantive being *English*, and the adjective *French*. Whereas anciently in meer *English*, it was **Adelman**, or **Eadelman**, &c. As in *Germany* it is yet used: **flap**, is the termination of the superlative degree of comparison, which we have since varied into **est**; as for most wise, we say **wisest**, for most great, **greatest**; for most fair, **fairest**, and the like: which after our old manner should be **wisestian**, **greatestian**, **fairestian**, &c.. So as **Ædelman**, is as much to say as **Noblest**, and therefore it is not found among our Ancestors to have been a name common to all in general but onely for Kings or Princes, and their Peers as being the most noble.

Ædelgund varied into **Ægund**.

A name used for a woman: I have already shewed, that **Ædel**, **Æadel**, and **Æthel**, is all one, and that the D standeth indifferently for **th**; and now because **Ædel** or **Æthel** is more used of our Ancestors then **Ædel**, I refer the Reader for the Etymology hereof unto **Æthelgund**, at the letter E.

Ædelulph by abbreviation **Æulph**.

For the Etymology hereof see **Æthelulph**.

Æthert.

For the Etymology hereof see **Æthelbert**.

Ælwin.

It should be **Alwin**, but by reason that *Latin* use not the **w**, it is become **Alwin**; It is also anciently written **Falwin**, and sometimes **Alwin**, **Fal** or **Alt** we have now varied to each; **twine** is as much to say, as beloved; so as **Alwin** signifieth, *Of each beloved*, and **Alwin** according to the same sense, *Beloved of all*. **Alwinus** and **Englishman**, and the disciple of Venerable **Bede**, was Preceptor unto the Emperor **Charles the great**, and the first beginner of the University of **Paris**.

Ædred.

This seemeth at the first to have been a name onely imposed upon Princes, or great Noblemens Children, for our Ancestors were so careful that the worst names

names were to be given to such as were of worthiest expectation, and this name being so given was as a precept unto them, so to bear themselves as that they might be dreadful unto all, or *dreaded of all*, for so the name importeth.

Alfred or **Al-hud**. **Alfred** and **hud** is all one in signification, for the consonant doth oftentimes hold the place of **f**. **Alfred** or **hud**, as also **frin**, all being one, is our ancient word for peace, the word **peace** being by us borrowed from the French word **paix**, which they have fetched from the Latin word **par**, so as **Alfred** or **Al-hud**, is as much to say, as *All peace*.

Alfric. I have reason to think, that this by corruption is grown from **Alfrid** to be **Alfric**, so think that it should rightly be **Ulphrid**, for **Ulphric**, see in the Letter **U**.

Allin or **Allen**. By vulgar pronunciation, the name of **Allin** is come from **Alwine**, which as before is said, is as much to say, as *beloved of all*.

Arup. For the Etymology hereof, see **Arubod**.

Baldwin. **Bald** is varied into our word **bold**, which also signifieth swift, for commonly with boldness there is some quickness or swiftness annexed. The Reader is to note that **win**, as is aforesaid signifieth *beloved*, but **win**, to overcome, or to get, as we yet use it, for winning by play, or by batrail. **Baldwin** is then as much to say, as *Cito Vincens*, soon vanquishing or overcoming.

Baldread. It is said before, that of **bald** (in this sense) we have our word **bold**; **read**, most commonly signifieth counsel or advice, it also signifieth redress or remedy. **Chaucer** saith, *Read well thy self, that others well may read*; we use it also for declaration, when we say, read a Riddle, or read on a Book; it also signifieth discourse or speech. **Baldread**, is as much to say, as *bold or resolute in counsel, or utterance*; &c.

Bede. The name of our first famous *English* Writer, who for his great vertue and learning, was in his life time of such esteem throughout all Christendom, that he was honoured with the Title of Venerable *Bede*, and for that it was not allowable to give unto any the name of Saint, he being yet alive: This reverend Father having had the name of Venerable in his life time imposed upon him, it remained unto him after his death: insomuch, as he is more called by the name of Venerable *Bede*, then of *St. Bede*. *Bede* signifieth Prayer, a name, as it should seem, wherein his parents at the giving thereof prefaged his devotion. Of *Bede* cometh the name of *Beadsman*, and *Beads* to pray upon. The like in signification unto *Bede* is the name of *Ora-tio* in *Italian*.

From *Bede* proceedeth our word *bid*, which through our heedlesnes in our Language, we make to serve unto two contrary senses; for when we say we *bid* a friend unto our house; it signifieth to pray or desire; and when we say *bid* one to do this or that, it there signifies to command; whereas *bede* or *bid* should be rather used for praying or inviting, and *bod* to signify command; and *beding*, rather then bidding, commandment.

Barnard.

The true orthography hereof is *Beorn-hart*, touching the which, and such like in these Etymologies to enlue, the Reader may please to note, that our *Saxons* Ancestors while yet they were *Pagans*, being a very valiant and warlike people, would sometimes desire to have their children imitate some such properties of courage as they observed to be in some kinde of beasts, such I mean as they esteemed beasts of battail, as is among others the *Beare*.

Of which beast to have the like heart, or the like courage, the parents would sometimes give unto the child the name of *Beorn-hart*, that is *Beares-hart*; for as well as *is* in our ancient speech at the end of nouns the sign of the plural number, as we yet in divers things do retain it; as when we say, *children*, *brethren*, *oxen*, and the like, as formerly I have noted.

Battulph or **Betrulph**.

It was anciently and rightly *Bæth-r-ulph*, and

is as much to say, as a helper or an assistant unto advise-
ment. It is of some written *Baribol*, and of some
Baridolph.

Birre or Birthre.

Birre, we now use to write with adding *and* to the
s, and so make it *rich*; and some swerving farther from
the original write it *ricbt*. Such as had this name
seem to have been born to wealth or possessions, being
rich by birth or patrimony.

Burrard.

This is more rightly *Burth-gard*, and anciently a
name of office, and therefore I refer the Reader to the
names of offices in the last Chapter.

Botulph.

Bote, or after our now pronounciation *boot*, is *satis-*
faction or *amends*, we use yet in equalizing of bargains,
to require some help or advantage to boot. *Ulp* was
anciently *help*, the one being derived from the other.
Bote-ulph, is as much to say, as a *help to boot*, a helper
or procurer of amends or satisfaction, or as it were, a
mediator.

C.

Charles.

In the ancient Teutonic from whence this name
taketh original, it was first *Car-edel*, whereof by abre-
viation it became *Careal*: Now in the modern Teu-
tonick it is *Harle*. *Car* in the old Teutonic signifi-
eth all (as all in that tongue also doth) and by varying
in pronounciation; for *Car* they sometimes use *Car*, as
for example (as in the first chapter hath been noted)
instead of saying *Utnk Car-aug*, which is to say, *Utnk*
all out, they will say, *Utnk Car aug*, so that *Car* is
used for *Car*, and signifieth all: *eal* is an abbreviation
of *edel*, for it is common in the Teutonic to say *Eal-*
man for *Edelman*; *Careal*, which in *Latin* is written
Carolus, and in modern *English* *Charles*, is as much to
say, as *All* or *wholly noble*.

Conrad.

Con being founded as *Coen*, signifieth stout, forward,
or valiant, *read*, as is aforesaid, is counsel or advice, also
remedy or redress; *Conrad* may then well signifie *re-*
solute or *forward advise*, or *in redress*.

Cunigund.

Cunigund.

A name of a woman; and anciently Cunigund of Tuning, also written Cuning; we have by abbreviation made king, gund is as much to say as favour, we have since varied it to cunne, as when we say we will cunne one thanks; that is to say, shew him gratitude or favour. Cunigund is then in signification *Regis faveo*, the favour of the King; a name by like imposed upon the daughters of Princes.

Cuthbert.

Cuth is as much to say, as known, acquainted, or familiar, bert became so to be by abbreviation anciently being beribrt, afterward bertigt or bereigt, also by abbreviation bright, and sometimes breght, for so is it often sound; as in Ethelberibrt, Erbelbight, and Ethelbreght, though most commonly Ethelbert; and so likewise for Egberibrt, Egbight, and Egbreght, though most of all Egbert; and the like may be said of all the rest of our names ending in bert. Some of beribrt, have made it bericht, or betacht, but the *ch* is to be sounded as *gh*, as in the Teutonick it alwaies is, and in the Scottish-English, whereas we write right, they write richt, and yet pronounce it as we do. Beribrt, bertigt, or bereigt, being all one, ample in signification. As to be brightned, that is, to be rightly or well advised, right conceited, fight instructed, settled, disposed, or perswaded in the right. Of good advisement, understanding, knowledge, &c.

I am herein the larger, both because the abbreviation thereof, which is bert, is the termination of many of our proper names, as also for that it hath been by others very much mistaken, which manifestly appeareth in that applying it as they do, it will not bear sensible construction to all names whereunto it belongeth; but if in some it be strained to bear sense, unto others it is most ridiculous, and far from all reason; whereas the true Etymology thereof must needs sensibly, and to the purpose agree with all names whereunto it is composed.

Cuthbert, importeth as much as familiar unto understanding or acquainted with knowledge.

Cuththead.

Acquainted with counsel, or advice, &c.

Cuththead.

Cynabellme.

It should rightly be Cynabellme, by which name our ancestors called the *Crown of a King*.

This ancient name Cynabellme, is now become *Armen*.

D.

Detoght.

Detoght, is our ancient proper word for *virtue*, we yet retain herence our words, *doghty*, and *doghtyness*, and they yet say in the North of England when a thing is nought and hath lost his vertue, that it *dowes* not; and in some of our English poetry we sometimes finde those used for *vertues*, or good parts.

Detoght-ric, is as much to say, as *vertue-rich*, or *rich in vertue*. It is now vulgarly in the *Netherlands* written *Dieric*, and in *Latin*, and after the *Latin* (I know not with what reason) made *Theodorus*, and *Theodericus*.

Dunflane.

A name given as it seemeth in recommendation of *Constancy* or *Stability*. *Dun* is anciently a *Hill* or *Mountain*, flane we now pronounce *stone*, *Dunflane* is the *Mountain stone*, or as we might say, *the stone in the rock*, or *Mountain*, almost as much in signification as it is in *Hebrew* the name of *Poeter*.

E.

Eanstopd.

We have varied *ean* into *once*, *wid* or *wyde*, is our own ancient word for *sacred*, *Eanstopd*, is almost to say, as *once-sacred*.

Earmenfeld.

Earm is our ancient word for *poor*, as *Arm* in all *Germany* yet is: our now used word *poor* we have from the *French* word *paure*, which they have fetched from the *Latin* word *pauper*, *Earmenfeld*, signifieth, *The peace of the poor*.

Earmengard.

Gard is all one in our ancient language with *ward*, *Earmengard* signifieth, *A keeper or protector of the poor*.

Earmenfeld.

Earmenhealt.

It should more rightly be Earmenhealt, healt as also healt with our Ancestors being a Champion: and so Earmenhealt, A Champion for the poor, or one that undertaketh the cause and quarrel of the poor.

Eagar.

It was anciently Eadgar. Of Ed more rightly Ean (now in the North of England pronounced Ean) we retain in the South parts, Othe. Eadgar by shortness of speech become Edgar; is a keeper of his oath, or faithful covenant.

Edmund.

Of Ed, rightly Ead, I have here next before already spoken, mund is in our ancient language month; for as I finde our Ancestors to have used mund for month, so used they also mund, as in all the Netherlands it is yet used. Edmund imported as much, as a month of troth keeping, or loyalty, for that ead or eath, now modernly an oath, is an obligation unto troth and loyalty.

Edward.

This was anciently written Eadward, and Eadward, and given as it appeareth in recommendation of loyalty or faith keeping, for Eadward is properly, a keeper of his oath, vow, faithful promise or covenant. It is equivalent with Edga, both importing one sense and meaning: garb and warb, warders and garders being all one.

We have had more Kings of England of this name then of any other, nine in all, three before the conquest, and six after it. In Portugal they have metamorphosed it from all sense and signification, and made it Duarte.

Edwine.

I have formerly shewed how ed, more rightly ead, standeth for warb, as also that wine signifieth beloved. It importeth that the oath, covenant, or faithful promise of the bearer of this name should of him be beloved, that is especially esteemed and accounted of.

Egbert.

Anciently written Eabbert, and by abbreviation Eabright, as also abbreviated to Egbert Ead (now vulgarly.

vulgarly in some places of Saxony >c) signifieth
purity or law, also a contract or matrimony, Egbert
signifieth, Advised into equity, or of an equitable ad-
visement.

Egbert.

It importeth peace, according to equity.

Engelbert.

Engel is the Teutonick name of an Angel, and com-
posed with bert, may signifie Angelical advisement, or ad-
vised to imitate an Angel in purity.

Eric.

Was anciently written Earpe, Ear is our true and
ancient word for honour. And so is Eric rightly in-
terpreted. *Dives honoris*, that is, rich of honour, or rich
in honour.

Earrontweald.

More rightly Earrontweald. A stout sustainer of
honour.

Earnold.

It is not written Earnold, but it is rightly Earnold,
one that doth uphold or mainrain honour.

Earnulph.

Being now become Arnulph, is as much to say, as
(*Auxiliator honoris*). The help or defence of honour.

Ethelbard.

Noble, stout, that is Noble and Valiant.

Ethelbert.

This was the name of the first Christned English
King that ever was entituled King of Kent, albeit his
dominion stretched farther, it signifieth Noble-conceited
or advised, or of noble conceit, or advisement, whence
this termination bert, is abbreviated, I have already
shewed. Ethel is also sometimes abbreviated to Eth,
whereby Ethelbert doth come to Ethbert, and also
moderately Ethert.

Ethelbilde.

Bilde is abbreviated of Bilfd, our ancient word for
Image. Ethelbilde, is in effect as much to say, as the Image
of Nobility.

Ethelburg.

Burg is in our language anciently understood for a
fortified place or castle. Ethelburg doth in sense import
as much, as A noble fortress.

It is like that it was among our Ancestors a name for some noble woman, who in regard of maintaining her honour, doth make her self a noble fortress for the defence thereof.

Ethelfrid.

This name imposed of Ethel and frid (of both which is spoken before) is as much to say as *Noble peace*, by like a name given for memory of some honourable peace, that about the birth time of the child was concluded.

Ethelgund.

A name used for a woman, and of Ethelgund, it is become in pronounciation Adelgund, and varied into Aldegund, of Adel and gund. I have sufficiently spoken before, both composed here together, do import *favour bearing unto Nobility*.

Ethelulph.

I have sometimes corruptly found it written Ethelwulf. Whereby it must consequently yeild so absurd a sense as noble wolfe. Ethelulph is rightly *noble help*, to wit, to be noble or honorable in help-giving. Ethelulph also written Adelulph, it is by abbreviation become Adulph.

Ethelwald.

It is rightly Ethelwald, An upholder or sustainer of honour.

Ethelward.

Corruptly written Ethelard, A keeper or conserves of Nobility or Nobleness.

Ethelwin.

This importeth as much, as a *winner of his Nobility*, one that by his deserts doth purchase his honour. And he that purchaseth his honour by desert is not to be accounted the less noble or honourable, but rather the more, because desert is the thing which is preferred in the sight of the most high and equitable Judge; and in all earthly justice ought to be of most regard.

Eberard.

Eber, and sometimes Eber, is in our ancient language a wild Bore. I have shewed before in the Etymology of Beorn-hatt, the reason, why the ancient Pagan Saxons imposed such like names upon their children.

children, to wit, that they should afterward imitate the courage which they discerned to be in such like beasts of battail; as in this name of Eberhard rightly Eberhart is meant, the having of the heart or courage of the wilde Bore.

F.

faramund otherwise written Pharamund.

fara or faira, and sometimes frata, is the original of our adjective faramund, as before in the Erymology of Edmund, I have shewed, is mouth. faramund, then a name given in regard of well speaking; our phrase herein is now a little changed, for we use to say a fair tongue, instead of a fair mouth.

filebert, whitebert.

fil is here more rightly ful, and fillbert, well or fully advised, Understood as a precept so to be.

franc.

The Erymology of this name, though it be now varied to francis, doth yet remain with the most in use and memory, as when we say franc and free; It seemeth so have been a name given in respect of bouny, liberality, or freedom.

fredegode.

frede or hrede being both one, was before we became debtors to the French for their word peace (as before I have noted) our own word serving to that sense: gode we have a little varied in orthography, and now write it good; fredegode is then no other, then Good peace.

fredegund,

Gund as before is noted, is favour, affection or gratitude, and fredegund extendeth to signifie a favourer of peace.

frederpe.

frederpe, being composed of fred and rpe, is rightly interpreted rich peace, or rich in peace, and perhaps most properly ment in the peace or contentment of the minde.

fredeswpe.

Wilde, in more true orthography wpe, is as before hath been said, our ancient word for sacred. fredeswpe is asmuch to say, as Sacred by or through peace.

G.

Garard.

Anciently and rightly it is Gar-heart. Gar, as elsewhere I have shewed, is all one with the word *All*, as in like manner *Omnis Totus*; as also *Cunſus* are of like signification in *Latin*. Gar-heart is then all heart, to wit, altogether of heart or courage. The *Latinists* have made it *Gerardus*, and the *Italians* *Gerardino* and *Geraldino*.

Garman.

Now become German, is, *All or wholly a man*, to wit, a man compleat or entire.

Gartrude otherwife Gertrude.

Gar, as before is said, is asmuch as *All*; trude is truth or troth, for as I have formerly shewed it was sometimes of our Ancestors indifferently used instead of *th*; Gartrude or Gertrude is then asmuch to say, as *All-troth*. A name well imposed in regard of the fullness of troth and loyalty, which in a woman of honour or worth is requisite.

Gildert.

Anciently Gildbert. There were of old time among our Ancestors certain Companies of Conſeries of men, called *Gildes*, first instituted for exercise of feates of arms (though after they were of other professions) and these had their appointed meeting places, and such as were admitted among them, were obliged to the exercises, and orders which the rest observed, and these were called *Gild brethren*; and for shortness of speech a *Gild*; brother was also called a *Gild*. The word *Gild* in it self signifieth free and bountiful, *Gildert* by abbreviation become *Gilbert*, is in effect one that is *liberally or bountifully disposed*.

Godetrid.

I have shewed before the Etymology of *fredegode* which with *Godetrid* or *Godsfred* is all one, onely differing in the transposing of the syllables, both signifying good peace. It is much varied from the first original, as of *Godfrid*, being made *Godfrey*, from thence *Gauſfrey*, by others again *Geoffrey*, and not so let alone, it is thence turned into *Jeffrey*, and in *Latin* to *Galfridus*, albeit some more rightly make it *Godfridus*.

Godheart.

Goðhearr.

The Etymologies hereof will easily appear by that which is already said of *Goðe*, to be now written *good*, which sheweth it to be *good heart*; intending, *A heart inclined to goodness and vertue*. It is vulgarly become *Godard*.

Goðellief.

It is a name for a woman, and after our modern orthography *Goðellief*, to wit, *good love*, meaning *benefit and true of love*, for that is properly good love, some write it in Latin *Goduliva*, others *Godula*.

Goðeris.

The Etymology is made plain by that which hath been already said of the two syllables whereof this name is composed; whereby it appeareth to be *Rich in good*, or *rich in goodness*.

Goðtwin.

A *Win-good*, a gainer of wealth; it may also be meant of one that by travail gaineth good parts or virtues unto himself.

Goðsalk.

Salk, is in our ancient language a servant, as *Theow* also is, &c. *Goðsalk* is (*Servus Dei*) the servant of God.

Goðtwin.

It should rightly be *Goðs-wine*: *wine*, as hath been said signifieth beloved, and *Goðs-wine*, the beloved of God. It is now in the Netherlands vulgarly written *Golen* as also *Golon*.

H.

Hartman.

It should rightly be *Hartman*, to wit, a man of heart or courage.

Heiðebzand.

Heið in ancient Teutonic was written *Hælt*, and signifieth a stout or valiant person, as a Champion or such like, and because of the addition *bzand* it seemeth a name or title given for service unto such as valiantly invading their enemies had consumed, and wasted their Country by fire; *Heiðebzand* is in Italian become *Alabrando*.

Hentp or Hentpe.

Hent in the first syllable hereof was anciently written

Han, and so was anciently used for *have*, as may appear in divers of our old *English* writings, and to this day in some parts of *England*, they will say, *Han you any?* for *have you any?* *hpt* signifieth not onely rich, but also possession or jurisdiction, so a *Hänrpt*, which we now write *Hantp*, importeth as much, as a *haver of wealth*, possession or Jurisdiction, and so in likelihood a name given unto such as were the heirs unto some good estates or conditions of living.

Herald.

This being a more usual name of office than a proper name. I refer the Reader for the Etymology thereof unto the names of offices and dignities.

Herebert.

Here was that in our ancient language that *exercitus* is in *Latin*, to wit, an *army*. Of *bert* I have spoken before, in shewing the Etymology of *Tutbert*. *Herebert*, is in effect as much to say, as *well seen or advised in the estate of an Army*, a name given in likelihood, as a precept that so the bearer thereof should dispose himself to be.

Heretward.

This having been a proper name grown from a name of office, I refer the Reader for farther knowledge thereof unto the last Chapter.

Heward rightly Hwald.

It signifieth a *supporter or upholder of equity*.

Hilperic otherwise Hlperpt.

It is found among the names of the ancient Kings of *France*, to be written *Hilperic*, but this error by some very juditial Antiquaries that had good skill in the old *French* tongue (which, as I have shewed elsewhere, was very Teutonick, and almost all one with our ancient language) is discovered, for they finding that as *Cpning* was our ancient name of Sovereign dignity, whereof we yet retain our abbreviated name of *King*, so was it also with the old *French*. And they setting the letter *c* in place and sound of *k*, to stand for *Cpning* or *King*, *C Hilperic* for *Cpning Hlperpt*, *C Lothaire* for *Cpning Lothaire*, and the like; some afterwards ignorantly joyning the *C* unto the other letters, made of *C Lothaire* *Chilperic*, and of *Lothaire* *Lothaire*, and so of others in like manner.

Hilperic

Wiltperic, is asmuch to say, as *A rich help, or one abounding in assistance*.

And whereas I have said before that *hlph*, was anciently *help*, and say here that *hlph* was also *help*, this need not seem strange that in so ancient, and spacious a tongue, one Province may have in pronounciation so much difference from another, and of the like unto this difference here aforesaid, I could if need were set down sundry examples.

Hoinward.

An ancient and honourable name of office, for the Etymology whereof, I refer the Reader to the names of offices and dignities.

Hugh.

It is anciently written *Heughe*, and alienated among strangers unto *Hugo*. A feastival season they yet in the *Neiberlands* use to call *Heughtpd*, that is to say, glad-tyde, for *Hugh* or *Heughe* both being one, signifieth, *Joy or gladness*.

It may be that our *Wortide*, now corruptly so pronounced, did first come of *Heughtpde*.

Hughuerr.

It is now become *Hubert* and *Hubberd*, and be-tokeneth, *Disposed to joy or gladness*.

Humfrep.

More anciently and rightly it is *Humfrin*, some is here by shortness of speech become *hum*, and *Humfrinis* *Home-peace*, or domestical quietness.

K.

Such names as I have set down to begin with *C*, may also begin with *K*, for that these two letters were used of our Ancestors indifferently, as I have shewed in divers places.

L.

Lambhart.

Rather in following the termination of some other names, then true observing the right and original orthography, it is written *Lambuerr* and *Lambard*.

It seemeth, that in desire of affecting meekness. and innocency, this name was sometimes by the parents

imposed upon the child, who in that regard, called is *Lamb-hart*, that is, *The heart of a lamb*.

Lanfranc.

It should rightly be *Lamb-franc*, and seemeth first to have been a name of Naturalizing or making the bearer thereof a free Denizen, whereby he became *Lamb-franc*, to wit, free of the Country.

Landulph

This is as much to say, as (*Regionis auxiliator*) *The help of the Country*.

Lauther or *Lothaire*.

Both are one, and as much to say, as *Pure or clean*.

Leofbold.

Leof is that anciently from whence we now have our word *love*, the same in effect that *wine* is.

It seemeth to have been given for a precept of conservation of amity, as to *keep or bold love*. It is of *Leofbold* varied unto *Leopold*, and was the name of the Duke of *Austria* that took our Lyon-hearted King *Richard* prisoner.

Leofessian.

What *Leof* signifieth, I have shewed here next before, and *ssian* or *essian*, I have before in the Etymology of *Bessian*, shewed to be the superlative degree of comparison, for the which we now in our language use the termination *est*, so as *Leofessian* is, *The belovedst*, or most be beloved.

Leonhart now written *Leonard*.

Small change in the orthography hereof doth plainly shew this name of *Leonhart*, to be rightly interpreted *Lion-hart*, though modernly it be become *Leonard* and *Lenard*. I have shewed before in the Etymology of *Bern-hart*, and *Erber-hart*, how our Ancestors imposed upon their children such names to the end they should imitate the courage of such beasts.

And undoubtedly to the same end, and signification was first invented, and brought in use the bearing of the images of those beasts in shields of arms, as were most courageous and fierce, and therefore esteemed beasts of barrail, as among others chief of all, is the *Lion*, which of all other beasts is most, and in most different manner born in arms.

Ludfrid.

Ludfrid.

Lud and **Lud** anciently written also **Leod**, is all one in our old language with **folk**, for the which we do now most commonly use our borrowed *French* word **people**. **frid** I have in sundry places before shewed to have been our ancient word for **peace**: **Ludfrid**, is *Pax populi*. The peace of the people.

Ludgard.

Of **Lud** I have spoken here last before, as also in the first Chapter, where I spake of *Ludgate*, and have also shewed that **gard** and **ward** is in signification all one; **Ludgard** is then asmuch to say, as, *Conservator populi*, A Defender, or Conserver of the people.

Ludulph.

This is *Auxilium populi*. The help or assistance of the people.

Ludwic.

These foregoing names that begin in *Lud*, do seem to have bin imposed upon such as were by their quality and condition like to bear sway in the Commonwealth, being such as the welfare of the people was to depend upon. Of *Lud* sufficient hath before been spoken, **wic** is a retreat, or place of refuge. **Ludwic** is *Refugium populi*, The refuge of the People. The Latinists have made it *Lodovicus*. The French have made it *Louis*, and we have now turned it to *Lewis*.

M

Manhart.

The Etymology hereof is plain enough, From **Manhart** it is varied to *Manard* and *Mainard*.

Maerthud.

It was anciently **Maerthud**, as much to say, as A maiden Champion. It doth appear that in old times in case of necessity, both maides and women did manage arms; we now write and pronounce it **Maerthud**.

Maerthart.

This name being written in modern orthography, is *Maiden-hart*, and seemeth to have been given in recommendation of a maidenly, and modest minde.

Milburg.

Being rightly written it is *mild-burg*, the word *mild* we have yet in use, it anciently signifieth gra-

cious, merciful, and also bountiful; berg is here taken for a walled Town or fenced place, and so may *apib.* burg be as much to say, as *Gratious or bountiful to the Town, or City, &c.*

apib.-read.

Of both the syllables whereof this name is composed I have already spoken; It may well import *Gratious, or pleasing in speech or utterance.*

N.

O.

Onumber.

This seemeth to be a name of advise, that the bearer thereof might endeavour to live *without cumber*, and so bee uncombred or untroubled in the World.

Omund.

I finde *Os* and *bug* in the old Teutonic to be both now modernly with us, *hous*; and *mund* and *muth* (as I have before shewed) to be also both one, to wit, that which we now call *mouth*: *Omund* is then *The mouth of the house*, the speaker of his family.

Osuald.

Uald being more rightly *weald*, and composed with *Os*, is *Gubernator domus*, *A ruler or manager of the affairs of the house.*

Oswine.

It might otherwise be *Woteg-wine*, that is, beloved of his House or Family.

R.

Radegund.

Rad is all one with *Read*, *Radegund* is as much to say, as *A favourer of counsel* one that loveth and not rejecteth counsel or good advice.

Raderps.

Plentiful or rich in counsel or advice, or liberal in yielding remedy or redress: *Raderic* by travelling into Spain became *Rodrigo*, and lighting into Latin was made *R. dericus.*

Radulphs

*Forrest
house*

Hadulph now written Haphe.

It hath in sundry foregoing places been shewed that ulph with our Ancestors was help, and of Had I have spoken the next before; Hadulph then is rightly interpreted *Consilio vivans*, *Ayding*, or *helpful to counsel*. From Hadulph it is varied to Houdulph, and from thence to Huidulph, in English it is now written Haphe, and of some Haphe.

Heimund.

It is also written Haimund, but rightly it should be Hein-mund. Hein, it is, I have said before of Lau-ther, pure, or clean, and Haimund is to be interpreted, *Pure mouth*, a name imposed for the using of good and decent speeches.

Heinfrid.

A name in recommendations of sincere amity, for it is as much to say, as *Pure Peace*.

Hein-bart.

It is otherwise written Heppard, and denoteth a *pure and clean heart*.

Heinold also written Heinald.

It should rightly be Hein beart, *A sincere Champion*; a Champion unblemished in honour, or without corruption.

Heinulph.

This by that which before hath been said, sheweth it self to signifie *Pure help*, or sincere assistance, from Heinulph it is now grown to Hendluph and Handa.

Heinrich.

Of our ancient word rpr, we yet retain our word rich (as formerly I have shewed, rich signifieth abundant, Heit bart (for so anciently it is) is no other then Rich-bart, that is *An abundant plentiful and liberal minde*.

It is in Germany pronounced Heit bart, in the Netherlands Heitart or Heitard, in the Italian and Spanish Ricardo, and in Latin it is written Richardus.

Robert.

Anciently written Huberht and Houbertight, is by abbreviation become Robert: Hou, which is to be pronounced as Hoo, is our ancient word for rest, repose or quietness. Robert then signifieth *Disposed or advised unto rest or quietness*.

Roger.

a Fair
Forest

Hoger.

It was at first Hugar or Hugar, and afterward Hugar, and with us lastly Hogar, Hon or Hu, as is aforesaid, is rest or quietness; gard to keep or conserve, So as Hugar (now Hoger) is *A keeper or conservator of rest or quietness.*

It is in Latin made *Rogerius*, in Italian *Ruggiero*, and in French *Rogier*. And it may be that the French Proverb or phrase of *Rogier bon temps*, which is to say, *Roger good time*, may have some allusion to the original meanings of this name; for that good is the time which is conserved in rest and quietness.

Hosamund.

The true Etymology hereof is *Rose mouth*, and seemeth to have been given in regard of the *sweetness or colour of the lips*. Or it may have been in recommendation of sweetness, and the *eloquentness of speech*.

Of this name was a concubine unto King *Henry the second*. In whose Epitaph a Latin Poet not understanding the true Etymology of the name, makes mund which is here mouth, to be *Mundus*, and so calls her the *Rose of the World*. As thus:

*Hic jacet in tumba, Rosa mundi, non rosa munda,
Non redolet, sed olet, qua redolere solet.*

Hotland.

Having already shewed that *Hoto* signifieth rest, it appeareth that *Hotland* is in signification, *The rest or repose of the Country*. We now write it *Hotland*; in Germany and France, it is *Holand* in the Netherlands *Hoeland*, and in Italian *Orlando*.

Howard.

It is most rightly *Hou-ward*, ward and gard, as I have before divers time said, are both one, this name hath the very same Etymology, which I have shewed of *Hoger*, to wit, *Conservator quietis.*

S.

Sigebald or Shigebald.

Our most ancient word for *Victory*, is *Shige*, pronounced *Shighe*, and sometimes also so written: bald, as before I have shewed, is *bold or swift*. *Sigebald* or *Shigebald* (for both are one) is *bold or swift in victory*, or as one might say, *speedy in the prosecuting of Victory.*

It is of some for shortness written **Þibald**, and of some **Þebald**.

Þigebert.

It was anciently **Þigberht**, and by abbreviation it grew to be **Þibright**, **Þebright**, and **Þebert**. It signifieth *Rightly advised for victory*, alsmuch in effect to say, as of sound conceit for the obtaining of victory.

Þigher.

Vulgarly it is become **Þegher**, and **Þegar**; anciently it was in our language the same that *victory* is in *Latin*, to wit, *A vanquisher or overcomer*.

Þigerina or **Þigherina.**

Now vulgarly in the *Netherlands* **Þegherinne**, and **Þegarina** (*victrix*) *A woman victor*.

Þigelmund or **Þighesmund.**

The mouth of Victory, belike a relater of victories to the encouragement of others.

Þightward.

It is also written **Þiward**, and signifieth, *A conservator or keeper of victory*.

T

Þheobald.

Anciently it was **Þhetwhtbald**, as also **Detwhtbald**, the *th*, (as oft before I have said) having of our Ancestors indifferently been sometimes used as *d*, and *d* again as *th* **Detwht** or **Þhetwht**, was heretofore our proper word for *vertue*, as in **Detwhtis** have already shewed. **Þheobald** then being written according to the ancient orthography thereof, is *Speedy in vertue*.

Þhetwht-rht.

For this see **Detwht-rht**.

V.

Wlphar.

Wlph as before is said *help*, and therefore is **Wlphar** *A helper*.

Wlphfrid.

Aidful to peace, an assistant unto the maintenance of concord.

Wlphrht.

According to our *new* orthography it is *Help-rich* that

that is to say, abundant in help-giving. It is by abbreviation made *Ulfric*, and in *Latin Vdalfricum*, and some with reason do think, that *Ulphric*, otherwise written *Ulfrit*, should rightly be *Ulfric*.

Ulphian.

Corruptly it hath been accustomed to be written *Ulfian*, it signifieth *Most help-ful*.

W.

Walburge.

Burge denoteth a fenced place, and *Walburge* expressing the wall of such a place, may metaphorically signifie, *The safeguard of the City*. It is the name of a woman.

Walther or *Walter*.

For this, it being a name of office, I refer the Reader to the names of offices.

Wierburg.

More rightly were it, *weardburg*, it is the name of a woman, and is asmuch to say, as, *The Keeper or conservator of the Burg*, &c.

Wilebrod or rather *Willbrod*.

Brod signifieth, stirred or moved, *Willbrod*, is asmuch to say, as, *An active will or minde*.

Wilebrod an Englishman was the first Bishop of *Utrecht*; he is called the *Apostle of Zeeland*, for having there preached and planted the Christian Faith, as also in some of the Provinces next adjoyning. His name by Pope *Sergius* (who made him Bishop) was changed to *Clement*.

Willfrid.

Importeth, *A will inclined to peace*, or a peaceable minde.

William.

This name was not anciently given unto children in youth, but a name of dignity imposed upon men in regard of merit, but being since grown unto a very ordinary proper name. I thought good here among these proper names to place it.

For the Etymology hereof, the Reader shall please to understand, that the ancient *Germans* when they had wars with the *Romans*, were not armed as were they, but in a far more slight manner, having ordinarily

Swords

Swords, Spears, Shields of wood, Holbards, and the like, supplying the rest with their great strength, and valour. Now when it so hapned that a German Souldier was observed to kill in the field some Captain or Charge-bearer among the Romans (such being well armed, and their Helmets and head-peecces commonly gilded) the golden Helmet of the slain Roman was (after the fight) taken and set upon the head of the Souldier that hath slain him, and he then honoured with the name and title of *Gild helm*, which should according to our now orthography be *Gilden* or *Golden helmet*; which growing afterward unto an ordinary name, because divers names began with *will* (as before some are noted) this was easily by wrong pronounciation brought unto the like, howbeit among the *Franks* it kept the name of *Guild-helm*, and with the *French* (of their off-spring) it got the name of *Guilbeaume*, and since came to be *Guillaume*, and with the *Latinists*, *Guilielmus*.

Winfrid.

An obtainer of concord, or a win-peace. Winfrid, an Englishman was by means of *Charles the great* unto *Pope Gregory the second*, made Archbishop of *Magunce*, and of the said Pope named *Boniface*, he is accounted an Apostle of *Germany*, for his preaching, and converting much people unto the Christian Faith in *Saxony* and thereabouts. At *Doccum* in *Friesland*, hath been reserved unto our time, a book of the four Gospels all written with his own hand.

Winnefride or Winnefrida.

The name of a woman, and all one in signification with *Winfrid*, to wit, *A winner or gainer of peace or concord*, &c.

Witkind.

A name given in regard of beauty, being according to our now used *English*, *white child*.

Wulfang or Wulfeng.

fang was our old word signifying to take or to catch; *Wulfang* then hath no other signification then *Catch-wolfe*. It was in old time very commendable to hunt and destroy this ravenous and cruel beast. It is sometimes corruptly written *Wolsege*, and sometimes *Wolsep*.

Wipe-

Wpt-gard for easiness of sound **Wptarb**.

It seemeth to have been a name of Office, **Wpt** being (as is aforesaid) a place of retreat, and so **Wpt-gard** the keeper of the **Wpt**. It is since in Germany grown to be an ordinary proper name, and by putting a **g** before the **u**, and haster the **r**, it is of strangers made *Gwichard*, as also *Guichard*, and mounting over the *Alpes* into *Italy*, it is promoted to *Guicciardino*.

Wpdmear.

Wpear is our ancient *English* word for fame, so as **wpd** mear, being for more readiness utterance, become **wpmier**, is as much to say, as *Fa-famous*, or *widrenowned*.

Wpne or more rightly **Wine**.

Wpne (as hath been said) did with our ancestors signifie *beloved*; and it may be that in regard of the pleasant liquor so called, and generally loved, they metaphorically used this word.

I have now, courteous Reader, I trust, performed so much as in the introduction to these Etymologies I promised to mak manifest; and therefore shall not need to be farther tedious in alleadging more of the like examples. But well maieest thou be assured, that howsoever our ancient proper names may be by vulgar corruption varied from the original, seeing so many of them have come to be frequent unto strangers, that neither knew nor could heed what they meant, yet no one (albeit there be very many) but it was used by our ancestors with good signification and reason.

And for thy better notice of these here alleadged, it may please thee to observe, how *Nobleness*, *Honour*, *Honesty*, *Valour*, *Peace*, *Amity*, *Quietness*, *Charity*, *Truth*, *Loyalty*, and all other vertues, were in their name-giving recommended.

We are farther to note that even in their ancient times, they having not the learning and experience of so many foregoing flourishing ages to the augmentation of their knowledge, as we now have, would not be so unheedful or curious, as to be content like unto Parrats to speak they know not what, but they would, and did know what in their denominations they uttered; framing and disposing them (as is aforesaid) noted)

noted) as a precept or obligation to the embracing or praise of some kinde of vertue.

Herein the ancient and excellent custom of our old Ancestors, was not inferiour unto that of the ancient *Hebrews*, who observed the like, as in the name of *Noah* to signifie *rest*, he being reserved to repose after the raging flood. In the name of *Abraham* varied from *Abram*, for more apter signification, by God himself, was both signified, and presaged a father of a multitude. By the name of *Isaac*, laughter, in regard, as it may seem, of his parents joy, or of his mothers laughing when she heard the Angel to promise his unlikely birth. By the name of *Jacob* a supplanter, which might well be for that he supplanted his brother *Esau*. By the name of *David*, beloved. By *Solomon*, Peaceable. By *Rachel*, a Sheep; and by *Jonas*, a Dove, both in regard of innocency. By the holy name of *Jesus*, A Saviour; a name most fit for *Jesus Christ* the most worthy bearer thereof. And lastly to omit many others, the name of *Peter*, his first name being put away, and this imposed and put upon him in stead thereof, by Christ himself, thereby to presage the sure and firm foundation of his Church, against which the gates of hell should not prevail, for that *Peter* is as much to say, as *A Rock* or *stone*, and there can be no foundation more firm then that which is set upon a Rock.

This may now suffice to shew not onely the utility, and worthiness of this most ancient custom, but how it is confirmed in the observation thereof even by God himself, and was without all doubt through God, even by natural reason put into the mindes of our Ancestors, and such others of the most ancient Nations of the the word, as have observed the like.

How



How by the Surnames of the Families of England, it may be discerned from whence they take their originals, to wit, whether from the ancient English-Saxons, or from the Danes or Normans.

CHAP. IX.



Albeit Englishmen (anciently called Saxons, and otherwise English Saxons) may be accounted to have had one original with the Danes and the Normans, they all sometimes speaking in effect all one language; yet coming to be divided under several Governments, and to vary in their languages, they thereby seemed several people, and so grew to be accounted strangers the one unto the other; nevertheless it hath so fallen out, that such of these three Nations, as have hapned to become inhabitants in our Realm, have there joyned together again in one, whereby the posterity of the Danes and the Normans (although but little in respect of the English Saxons) do all at this day remain without any distinction under one general and renowned name of Englishmen.

This notwithstanding, because men are naturally desirous to know so much as they may, and are much pleased to understand of their own off spring, which
by

by their surnames may well be discerned, if they be surnames of continuance. I have herein as near as I can, endeavoured my self to give the curious Reader satisfaction. And do make choice according as the most manner induceth me, both first to begin, and longest to continue in shewing the families descended from the ancient *English Saxons*; the which of the three here named, are not onely the far greater number, as being, and having remained the corps or body of the Realm; both before, and since either *Danes* or *Normans* entered in among them; but may also best be repured the ancientest, and meekest *Englishmen*.

The Reader is then to consider, that after our Ancestors the *Saxons* were come out of *Germany*, and had placed themselves in *Britain*, they did change the names (as in the first chapter I have shewed) of the Cities, Towns, Castles, Villages, Passages, Fields, Forrests, Waters, Hills, and Dales, &c. unto the names of the like places in *Germany*, or unto names otherwise intelligible and apt in their own tongue. And did also give names (in like manner, intelligible in their own language) to all such Towns, Castles, and Mannors, Houses, &c. as themselves built and erected.

Now as men have alwaies first given names unto places, so hath it afterward grown usual that men have taken their names from places; I mean their surnames, and this custom, albeit it was not of old time generally used of all, yet grew it afterward to be used of all such, or of the most part of such as grew unto continued families; and first, and especially in such as were the owners of the places where themselves inhabited, for that was held as a thing of especial credit and account, and such surnames did also remain unto those that were issued from such places, though they possessed them not, as all indeed could not continue to do, by reason of the great increase of posterity. And this custom of taking surnames of places, grew in time more usual then the more ancient custom used before, which was of adding to a mans proper name the proper name of his father, with putting son unto it, expressing thereby whose son he was; as in *Wales*, and among the common people of *Holland*, it is yet the use.

Moreover divers of our Ancestors took their surnames by reason of their abode in or near some place of note, where they settled themselves, and planted their insuing families, as with Tunes, (or fenced places) or at a Wood, a Hill, a Field, a Greene, a Brooke, a Bourne, a foote, a great Tree, and sundry the like. Whereof for example, Robert of, or at the Green, was so called because he dwelt on or by a Green: and afterward the preposition of, became by vulgar haste to be a, when of Robert of Green, he was called Robert a Green, and the a lastly quite left, he remained onely Robert Green, and the like may be said of others in the like manner.

And now because our surnames are infinite, and that it were very tedious to note a multitude of them at length, I have here chosen out the most usual terminations, each whereof being as it were to serve for a general rule for all such as do so end. And that these families are of the ancient *English* race it will easily appear, by reason that the derivation and signification of such terminations are originally, and meerly appertaining to our own ancient *English* Saxon language.

Yet before I do herein begin to proceed, it is requisite that I answer an objection which (I fall into account) some one or other may bring against me; and that is, that albeit these terminations are meerly *English* and therefore the bearers of such names like to be indeed of ancient *English* race, yet the *Norman Conqueror* having made havock of so man Englishmens lands, by giving them to his *Normans*, the *Norman* then became the possessors of such places as the Englishmen had before both the names and the possessions of; and so might now lose the one as well as the other. To this I answer, that it is true the Conqueror so did, but I have not therefore found that ever he forced the Englishmen to leave their surnames when he made them lose their Lands, but that they both then, and ever since kept them.

Neither did his *Normans* that had gotten the possessions of Englishmens Houses and livings leave off their own surnames that they brought with them out of *Normandy*, but retained still their *French* names together with Englishmens Lands, as may appear by the

the many families of *Norman* race, that with their *French* surnames afterward remained in *England*, where- of divers are there yet remaining. Neither would they so much appear to be *English*, as to assume unto them- selves that were Conquerors, the surnames; and con- sequently the esteem of such as were conquered. And seeing they held *Englishmen* in such contempt, that it was for the time (in a sort) a shame to be accounted an *Englishman*, it must needs follow, that their pride would not suffer them to leave their *French*, and to take *English* surnames.

And whereas soon after the conquest we finde that such as had meete *English* surnames, had the *French* Article *le*, which in *English* is *the*, or the Preposition *de*, which in *English* is *of*, set before them: as for example, if the surnames betoken some faculty or office; as *Reve*, it might be written *le Reve*, or if it had denomi- nation from some place, as *Newton*, it might be writ- ten *de Newton*, but it is not therefore to be thought that these were *Normans* with *English* surnames, but that it onely was (as yet it is) the *French* manner of writing surnames both of their own, and of strangers, with *le* and *de*. And this came afterward in *England* to be omitted, when *Englishmen*, and *English* manners began to prevail unto the recovery of decayed credit.

The like may be said of such surnames as ended in son, and were turned in bad *French* unto *fiz* (in- stead of *filz*) whereby for example, *Arnoldsonne* was *Frenchified* into *Fitz-Arnold*; *Waltersonne*, into *Fitz- Walter*; and sundry others the like, but of these surnames that are composed with *fiz*, I shall take occasion to speak more, when I come to speak of the surnames of the *Normans*.

And here in the mean time I will proceed with such terminations of surnames as are words meerly belong- ing to our own ancient language, that thereby our an- cient *English* families from the afore named others, may the better and more clearly be discerned.

23.

All names ending in *all* or *hall*.

There are many of our surnames that end in *all* or *hall*, and albeit as all *Englishmen* know, the one in sig- nification is different from the other, yet through our

accustomed clipping of our words, they are in some surnames confounded; as for example, woodball doth thereby become to be woodall &c. Some do rightly end in all, as woodall, which (as I take it) should more significantly be worth-all: many other of our surnames do also end in all or ball, of which I shall not need to set down more examples, it sufficeth that I here let down these terminations, for such as anciently are our own, to wit, both English in sound and in signification, and therefore must rightly appertain to Englishmen, and consequently declare such to be of our ancient English Families.

All ending in Beke.

There are divers of our surnames that end in Beke, as Welbecke, Bournebecke, and others. Beke is also a surname of it self. A Beke is in the ancient Teutonick, a small running water that issueth from some Bourn or Wellspring, which in Latin is called *Torrentis*, and otherwise in English a brook.

All ending in Birtle.

Many of our surnames that end (as we pronounce it) in Birtle, are commonly written Burg, as Thornbury, Brabbury, and the like, for the Etymology of this termination Birtle or burie, look in the seventh Chapter at the letter b, in the explanation of our ancient English words.

In Burg, Burch, or Borrow.

Of Burg or Burch, cometh our now used name of Borrow, which is also the termination of divers surnames, as Aldborrow, Newborrow, and the like. For the Etymology hereof, look at the letter b in the explanation of our ancient English words.

In Bourne.

Bourne cometh of our ancient word Burna, and is a termination unto very many of our ancient English surnames, as Titchbourne, Milbourne, Swanbourne, and the like.

Bourne is properly such water as issueth or riseth up by a spring out of the earth, and some small brooks occasioned thereby may also thereupon have gotten the name of Bourne. Some do think a bourne to be onely a sudden breaking forth of water out of the earth (as divers times hath happened) and after ceased again,

again, but I finde it properly to be Spring water; and a Fountain rising out of the earth, is yet in some parts of Friesland called a *Spring Bourne*. In *Brabant* a well healled a *Bouen pit*, but in *Germany*, they have varied it, and call a well a *brun*, calling also certain fairs, and medicinal waters which they have there in divers places, by the name of *Bowbrunnies*.

Swanbourne is like to have taken name of Swans keeping about Bournes, or about bekes, issuing from them. *Milbourne* of some Mill that went by the issue of water from some Bourne. *Langbourne*, may also have had that name by reason of the length, and *Bradbourne* of the breadth, &c.

In Brg.

Brgg, was more anciently written *Bprrg*, and is now written *Bridge*, it is a termination unto sundry our surnames, as *Burbridge* (which rather should be *Burgh-bridge*) and others: and it is plurally the surname of a right honorable family.

It is also in the North, of *England* a surname of some of the *Yeomandry*, and written and pronounced *Briggs*.

In Brook.

This being the termination of divers names, as *Brabrook* (more rightly, as I take it, *Bradbrook*) &c. is the surname of an honourable, and of sundry worshipful Families. A *brook* we now take to be a small running water, but I finde it in the *Teutonick* to be that which *Palus* is in *Latin* a warriish, or moorish ground. The City of *Brussels* took name of the *brook-land* or moorish ground lying on the North side thereof.

In-by.

In this termination many of our ancient surnames do end, as first for example *Willoughby*, the surname of honorable and worshipful Families: also *Kerkby*, *Hoby*, and many others: the particule *by*, serving to expresse neer unto what thing of note the residence of such a Family was, when this their surname first began; as being neer unto some noted *willow tree*, or by a *Church*, or by a *wood*, for *holt* in our language is otherwise *wood*, &c.

In *Caster, Ceaster, and Chester, &c.*

We have sundry terminations of places, and consequently of surnames of men (taken from those places) which end in *Caster, Ceaster, Cester, Chester, and Ceter*, all which do seem to me to have been but one, and not anciently coming from any Teutonick or Saxon word, but derived from *Castrum* in Latin. And as we need not to doubt that the Romans in the many years that they bore sway in *Britain*, did there make divers fortifications which they called *Castra*. So may we think that our Ancestors the Saxons, finding these fortifications of the Romans, did imitate, though corruptly (as all strangers are wont) their appellation, which in time grew more and more to vary, as first to become *Caster* and *Ceaster*, and afterward the *e* to get an *b* unto it, and so come to be *Chester*, (but this, as I take it, came through the orthography of the Normans,) and some omitting in pronunciation the *b*, as also the *s* in the midst of a word (as the French use to do) have made it *Ceter*. Our Saxon Ancestors coming into *Britain* after the Romans, and to be the owners of such places so varied in denomination, they so came to be their surnames.

In *Cliff*.

A *Cliff* is a kinde of Rock on the Sea side, and as it were cleft or broken off: divers of our surnames do therein end; as *Radclif* (the surname of a right honorable family) also *Whitelif*, and others. It may seem that *Radclif* was understood at the first for *Mead-clif*, as *whitelif* for *white-clif*, both denoting the colour, as other like names do the fashion or situation of their *Cliffs*.

In *Clough*.

A *Clough* or *Clawgh*, is a kinde of breach or valley down a slope from the side of a Hill, where commonly shrugges, and trees do grow. It is the termination of *Colclough* or rather *Cold-clough*, and some other surnames.

In *Comb*.

Comb was with our Ancestors a field of somewhat high or hilly ground, and not low as a meadow. It is the termination of some of our surnames, as *Ascomb*, *Warcomb*, and the like; *Ascomb* may well have taken that

that appellation of such trees there growing, and War-
comb of war and fighting at such a place.

In Cote.

This termination serveth for *Heathcote*, so called of
standing on a heath; and *Sombcote* in regard of being
South from another that was North from it, and so of
the like. And albeit that a Cote in our language is a
little slight built country habitation, (such as after the
French we call a *cottage*) yet as all things begin little, so
that which first bore the name of a Cote, might after-
ward come to be the habitation of a worshipful Fami-
ly, and yet retain the name of Cote still, which being
no other originally in it self then is aforesaid, yet carri-
eth it honour in the Antiquity thereof.

We also use this word Cote, for a garment, but it
seemeth to have been at first metaphorically brought
in use, in regard of being shrowded therein, as in the
little house or cote of the body, but anciently we so
used it not, for our ancient word for a Cote in this
sense, was a *teaf*.

In Croft.

A Croft we esteem some little plot of ground, and
both the name and the thing are yet in ordinary know-
ledge. In Croft do end sundry surnames, as *Brancroft*,
which as much to say, as the Croft at or by a beaten
path or high way. *Hol-croft* more rightly *Holt-craft*,
because it consisteth of wood.

In Dale.

For our own English word Dale, we sometimes use
the borrowed French word valley; the signification of
Dale is yet unto us known. It is both a surname and the
termination of sundry surnames, as *Green-dale*, *Dib-dale*,
rather *Deep-dale*, and the like.

In Dap.

Our now used word Dap, our Ancestors wrote *De-*
aga, in the *Netherlands* they say *Daghe*. It is both a
surname and a termination also, as of *Loveday*, *Holyday*,
and the the like.

In Dene or Den.

It need not seem strange (sith it is divers times
found) that in one language there are several names
for one thing, as here in ours for present example,
Dene or *Deane*, which for shortness is become *Den*,

is all one with Dale. It is also otherwise a low place, and we now use it for a cave in the earth, as the den or lurking place of wilde beasts.

It is the termination of sundry of our surnames, as for example, of *Camden*, which I take anciently to have been *Campden*, and signifieth the *Lane*, or *Dale*, belonging to some *Camp* or *Camp-fighter* (for both is one) in our now used language called a *Champion*, but in the Teutonick a *Campion*. A *Campden* may also have been some place appointed for *Campions*, *Camb-fighters*, or men of arms to encounter each other. And so the place became afterward to be the surname of him and his family that owned it, as others in like sort have done. *Norden*, or rather *Northden*, is like so to have been called by reason of some opposite place thereunto in the South, &c.

In Dish.

Some of our surnames, as *Cavandish* and *Standish*, &c. I remember to have this termination, and these and the like names seem to have come of some name of Office belonging to the serving of some Prince or great man at his Table. And whereas with us a dish is the name of the vessel wherein the meat is served to the Table, in *Germany* they do call the Table it self the Dish.

In Dun or Dune.

Dun or *Dune* was our ancient word for a Mountain, but (as I take it) for such kinde of Mountains as do lie stretching out in length, and commonly on the Sea side, as do the *Dunes* or sand hills on the Sea coasts of *Holland*, the like whereof some call in *England* the *Downes*. *Dune* by our accustomed manner of varying in orthography is sometimes written *Don*, and is the termination of sundry surnames, as *Heydon*, which as it seemeth, was anciently *Higdun* or *Heathdun*, either a high or a heathy hill. As also of *Standon*, which may have been *Stane Dun*, that is the stony hill.

In *Ep* anciently *Qa*.

As we anciently used the name of *water*, whereof we yet retain the name of *water*, so did we also to the same sense use *ep* or *ea*. The *French* among other words which they yet retain of their old *French* tongue (the which, as originally ours was, was Teutonick)

Teutonic) do give unto water the name of *can*. Our name of *Glann* is anciently *Esland*; in yet in the Netherlands it is, and is as much to day, as *waterland*, being indeed a land out of water. It is a termination of divers of our surnames, both honorable and worshipful, as *Sidney*, *Tilney*, and others, whose possessions whence their surnames were taken, were situated neer unto waters.

In *field*.

This being anciently *feld*, and sometimes *held*, it but little swayed from the original. It is both a surname, and a termination also, as to *Bedingfield*, *Broomfield*, *Bentfield*, and sundry others.

In *flax*.

Such surnames as have herein their terminations, did originally come from residences at some places where Rivers or streams did ebb and flow.

In *foord*.

Not onely sundry of our ancient English surnames do herein end, but some also so seem to do, which are of French or Norman race, but this groweth by the not rightly distinguishing between *foord* and *saft*, the first being a meer English termination, denoteth, as yet we retain in memory, a foord or water passage. The other coming from the French, denoteth a place of strength by nature, as *Rockfort*, the strong Rock, &c.

The surname of *Rainford*, now *Rainsford*, seemeth to have risen by reason that the first of this name had his dwelling at a passage or foord caused through rain; and so in like manner that of *Swinford* of a dwelling at a foord resorted unto through the muddiness thereof by Swine.

In *foot*.

There are not many surnames that herein do finish, yet such as there be have gotten such name of footmanship, as the surnames of *Harefoot*, *Rosfoot*, and the like, which were given for swiftness of running or going.

In *gan*.

Some few of our terminations are in *gan*, as *Jarpegan*, *Hogan*, and the like. It is a particule in our ancient language divers times used, in expressing the endment of some quality.

In

In Gate.

It was anciently written gear, a through-passage, and is the termination of divers of our ancient surnames, as *Mangate, Hergate*, and the like.

In Grave.

This termination expresseth the havens of such surnames, as *Waldgrave, Misgrave, Sedgrave*, and the like to have born Office in the time of our English Saxon Ancestors, whereby they have been honorable, and worshipful so many ages past; for the Etymology of grave, I refer the Reader to the ensuing Chapter of our ancient titles of Offices and Dignities.

In Grobe.

We understand hereby a woody place or thicker, howbeit more rightly a place for the nourishing, and growth of young trees. It is both a name and a termination to sundry of our surnames.

In Ham.

It is in *Germany* written *Hepm*, and importeth as much as *Homs* now doth with us. *Ham* originally signifieth a coverture or place of shelter, and is thence grown to signifie ones home, (as now uncomposed we pronounce it) that is to say, ones birth place or most proper habitation. It is one of our greatest terminations of surnames; as of *Denham*, for having his home or residence down in a valley. Of *Nigham* for the situation of his ham or home upon *high ground*; and accordingly of many others, distinguished one from another in like manner upon one or other cause.

In Hill.

As *High-bill*, of his residence so situated, *Burgh-bill*, of having his burg or Castle on a Hill, and so of the like.

In Hold.

As *Sterne-hold*, first taken of having that charge in a Ship.

In House.

As *Woodhouse* so named, as it seemeth, of his House built of wood, or at a Wood or Forrest.

In Hurst.

Hurst, is anciently also written *Hypst*; it signifieth a woody place, and sometimes where the trees grow but low, and not so high as in other places by reason of

of the unsaptness of the soyl; as our surnames (among others) of *Stani-burgh*, to wit, *Stani-burgh*, and *Sand-burgh*, do in part declare.

In *Ing* or *King*.

These terminations belonging to divers of our surnames do express some endowment of a quality. As *Harding* to have been so called for his *Hardiness*. *Snelling*, for his swiftness: *Franking*, otherwise written *Franklin*, for his purchased freedom or liberty. I read, that King *Alfrid* finding a child in an Eagles nest, named him, *Nesling*. Of whose worth the King afterward so much esteemed, that he made him an Earl.

In *Bin* or *King*.

I mean to speak hereof anon, when, I shall have occasion to speak of surnames that are grown from proper names.

In *Land*.

Divers of our ancient terminations end in *Land*. The owners, and dwellers at such places having had their names for distinction sake according to the nature of the soyl, as for example, *Buhl* land of the store of beech-trees (anciently called *buk*) thereon growing. *Lepland* of the lying legh or empty thereof, to wit, uncultured. *Driland*, of the dryness thereof, &c.

In *Legh*, *Lea*, or *Lea*.

Howsoever we do now distinguish these terminations, I take them to have been anciently all one, and to signify, as is next before said, ground that lyeth unmanured, and wildly overgrown, as divers of our surnames therein ending do notify; as for example, the honorable surname of *Barkley*, of Birch-trees, anciently called *berh*: *Bramley*, of the store of broom; and *Bramley*, of *lee* or *legb*, ground bearing brambles. A combat being once fought in *Scotland* between a Gentleman of the family of the *Lesleyes*, and a Knight of *Hungary*, wherein the Scottish Gentleman was victor, in memory thereof, and of the place where it hapned, these ensuing verses do in *Scotland* yet remain.

Between the *Lesley* and the *Mare*,
He slew the Knight and left him there.

In *Man*.

The surnames ending in *Man*, were usual (as it should seem) to express the bearer's trade of life, as *Chapman*, for that he was a Merchant. *Freeman*, through the mending of his estate from some former of less liberty, &c.

In *Oke*.

As *Bradoke*, rightly *broad-oke*; *Barn-oke*, of a burnt or blasted *oke*, &c.

In *Or*.

As *Harior*, for the which look among the names of Offices, &c.

In *Port*.

As *Damport*, *Newport*, and the like: *Port* in the Teutonic (from whence, and not from the French we anciently have it) was sometime used for a fenced or walled Town. The chief magistrate of the City of London before it had a *Major*, was called the *Portreeve*.

In *Pool*.

As *Waldpool*, *Hampool*, and such others. It anciently signifieth a standing water or pond.

In *Rye*.

As *Goodryc*, wrong written *Goodridge*, *Kenrick* and the like, &c; as elsewhere I have shewed, sometimes importeth wealth, sometimes jurisdiction.

In *Roof*.

As *Woodroof*, and some few others. *Roof*, anciently signifieth the covering of a house; *reaf*, the coverture of mans body, as a coat or garment.

In *Shaw*.

As *Bradshaw*, *Scrimshaw*, and the like, it cometh of a shade or shadow of trees, whereat they had their residences, *Bradshaw*, being as much in effect as *Broad shadow*; *Scrimshaw*, A shadow of defence or shelter.

In *Spear*.

As *Breakespear*, the surname of *Nicholas Breakespear* and Englishman of a worshipful family, the ancient residence whereof, as some hold, was about *St. Albans*. He was chosen Pope, and then bore the name of *Adrianus Quartus*. *Breakespear*, *Sbpakespear*, and the like, have been surnames imposed upon the first bearers of them for valour, and feats of arms.

In

In **Deal**.

This albeit in composition it be become flail, yet should it rightly be deal, which is as much to say as part; as for example, **Cunsial** should be **Couns-deal**, **Deffial**, **Doets-deal**, &c.

In **Steed** or **Stede**.

As **Barkesteed**, **Bensteed**, and the like. **Stede** signifieth place (as flota also doth) and accordingly denoteth the place of residence of the bearers of such names.

In **Stock**.

As **Befstock** and **Holstock**, rightly **Holstock**, denoting the stock or trunk of some tree whereby his residence was named, and consequently himself. **Stock** is in the Teutonick also understood for a staffe, and it is said to be the proper, and ancient surname of the great and Imperial house of **Austria**, in memory whereof it beareth two ragged staves crossed lastrywise, as belonging to the arms thereof.

In **Thorp**.

Before we were acquainted with the French name of village, **thorp** in our own ancient language served the turn. It remaineth yet the termination of some of our surnames, the bearers of such were peradventure sometime the Lords or owners of such **thorps**, as **Lang-thorp**, so called for the length thereof, **Col-thorp** of coles there made, &c.

In **Ton**.

This I take to be one of the greatest terminations we have, and therefore of this, and these ensuing, others may be said.

In **foote**, In **ham**, In **top**, and **tun**.

To most most of English surnames runneth.

Though the name of **hedge**, do anciently appertain to our language, yet we also used sometimes for the same thing, the name of **tun**. In the **Netherlands** they yet call it a **tupn**: and in some parts of **England**, they will say **hedging** and **ining**. Our Ancestors in time of war to defend themselves from being spoiled, would (instead of a **palizado** as now is used) cast a ditch, and make a strong hedge about their houses: and the Houses so environed about with **tunes** or **bedges**, got the names of **tunes** annexed unto them.

As *Cote-tun*, now *Cotton*, for that his *Cote* or house was fenced or tuned about: *North-tun* now *Norton*, in regard of the opposite situation thereof, from *South-tun*, now *Sutton*.

Now the
name of
Town
came in so
great use
among us.

Moreover, when necessary, by reason of wars, and troubles, caused whole thorpes to be with such tuns environed about: those enclosed places did thereby take the name of tuns, afterward pronounced *Townes*, and so gave cause that all *Stedes*, now *Cities*, all *Thorps*, now *villages*, all *Burghs*, now *Burrowes*, and all places else, that contained but some number of tenements in a neerness together, got the name of *Townes*: as vulgarly we yet unto this day call them.

In Tree.

As *Apple-tree*, *Plumtree*, and the like.

In Ward.

For this, it being the termination of a name of Office, I will refer the Reader unto the next Chapter.

In Well.

Our Ancestors according to the different issue of waters, did differently terme them, and among other, that which rose bubbling out of the earth they called *well-water*, as if they had said, *bubbling water*: but the name of *well*, grew afterward among us to be the name of the bourn-pit, whereout the water is drawn, Sundry coming to possess places, which were neer unto wells, of especial note, having gotten thereby this name of such or such a *well*, became after them so to be called.

As *Stanwel*, of his dwelling at a well so named of the stoniness thereof, *Moswel*, of a well where much moss did grow, &c.

And here by occasion of this termination I am to crave the Readers patience for a little digression, to relate a thing whereof it hath given me remembrance. So fell it out of late years, that an English Gentleman travelling in *Palestine*, not far from *Jerusalem*, as he passed thorow a Country Town, he heard by chance a woman sitting at her door dandling her child, to sing: *Bothwel bank thou blumest fair*: the Gentleman hereat exceedingly wondred, and forthwith in English saluted the woman, who joyfully answered him,

him, and said, she was right glad there to see a Gentleman of our like, and told him, that she was a Scottish woman, and came first from *Scotland* to *Venice*, and from *Venice* thither, where her fortune was to be the wife of an officer under the Turk, who being at that instant absent, and very soon to return, incited the Gentleman to stay there until his return; the which he did, and she for Country sake to shew her self the more kinde and bountifull unto him; told her husband at his home-coming, that the Gentleman was her kinsman; whereupon her husband entertained him very friendly, and at his departure gave him divers things of good value.

In *Wiltwoorth*, as it is used for a termination of a places name, or a surname.

Herein do end the surnames of *Southwoorth*, *Walwoorth*, and others. It signifieth not *woorth* as we now use it for value, although it be now so written, but anciently it was *weorth* and *weard*, whereof yet the name of *werd* remaineth to divers places in *Germany*; as *Thunewerd*, *Keyserswerd*, *Bomelswerd*, and the like: and in *England*, to the same sense and signification the names of *Tamwoorth*, *Knechewoorth*, and the like. *W* *weorth* or *werd* is a place situate between two Rivers, or the nook of land where two waters passing by the two sides thereof do enter the one into the other, such nooks of ground having of old time been chosen out for places of safety, where people might be warded or defended in. It is also sometimes, taken for an *Isle* or *peninsula*, not in the Sea, but in fresh waters. Our name of *weaves* in Rivers, is also herehence derived.

In *Wylpr* or *Wylph*, otherwise *Wylph*.

Because the *c* and *k* are of like value in our ancient orthography, *Wylpr*, is also written *Wylph*. *W* *Wylpr*, properly signifieth *A place of refuge or retreat*. It remaineth yet the termination of *Sleswyc*, *Braunswyc*, *Harderwyc* and sundry other places in *Germany*. And in *England*, of *Warwyk*, *Barnwyk*, *Aswyk*, and divers other places, and through the Norman corruption of our language, and orthography, the *c* having gotten an *b* put unto it, it is in divers names of places, of *Wylpr*, become *Wylph*, as of *Sandwyc* or *Sandwyk*, *Sandwyck*. Of *Greenwyc*, *Greenwyck*, and such like.

It is the termination of *Sundry* our ancient surnames, as *Strangway*, coming betwixt of *A Strongway*, hold, or fortress. *Flowk*, of *A glad refuge*, of place or comfortable safety, &c.

Sundry other terminations we have that anciently are our own, and in our ancient language significant, but not so general as that I can remember many surnames to end in them, as for example.

In *Dred*, corruptly *Dron*, and importing some quality, as *manhood*, &c.

In *Hope*, as *Stanhope*, first in likelyhood taken from a place where there were heapes or quarreys of stone.

In *Lace*, as *Love-lace*, peradventure anciently *Love-lap*.

In *Top*, as *Alfop*, top in the ancient Teutonick being all one with top, as the top of a Hill or Steeple.

In *Gully*, as *Greenway*, &c.

There are moreover divers of our ancient surnames that are of one syllable, some of them sometimes serving for the terminations of other surnames. Some few also being of two syllables, and not used as terminations of other surnames. Of both which I will here set down so many as I can call to minde, declaring withal from whence (most probably) they are derived.

25th, for having his dwelling neer such a Tree.

Baron, of the *Beechen-tree*, anciently called *Buron*.

And whereas *Sowes* flesh is now called by the name of *Baron*, it grew onely at the first unto such as were fattened with *burton* or *Beech mast*.

Bank, of his dwelling at some bank or high ground.

Barne, of a place so called of the *Barnes* there builded.

Bill, of the use of that weapon, in war or otherwise.

Bond, of his not being free when that name was given him.

Bolt, of the the strairtness of his body.

Botors,

Bowes, of having charge in war, of *Bowes* or *Bowmen*.
Blont, of the bright yellow colour of his hair.

C.

Cole, of his blackness.

Cope, of his Merchandise.

Crump, of some defect of body, as having some members crooked or withered.

D.

Dod, of that thing anciently so called which groweth in the sides of waters among flags, and is of boyes called a Foxrail.

Drow or **Drowite**, of Sadness.

F.

Fare, of passage, or dwelling at a Ferry.

G.

Gower, of a certain kinde of cake heretofore accustomed to be made for Children.

H.

Heath, of his residence on such a soyle.
Hyde, This name might come of different causes, as of trading with hides, or of secret keeping or conserving ought.

Holt, of his dwelling in or at a wood.

Hunt or **Hunter**, of his Office, dexterity or skill in hunting.

K.

Kemp, of his profession of being a *Kemper* or combat fighter, as divers in old time among our ancestors were.

L.

Loe, otherwise written *Loch*. Of the manner of his wearing of his hair.

Long or **Loan**, of reward or recompence.

Low or **Lo**, of lictreness of stature.

M.

Milles, of his residence neer, or at them.

Moor, of his dwelling neer a moor or morish ground.

P.

Peak, of the hills in *Darbishire* so called.

Pool, of his habitation beside some lake or standing water.

Pound; of his dwelling neer unto a Pound; or if it anciently were *Pont*, then cometh it from the French, and of his residence at a bridge.

R.

Rail, of his residence at a bridge.

Rebe, of his charge or office,
Rowe, of his making a noise.
Russel, of his farnesh.

S
Sre gbr, of the name of the bird, which we call a
specht, but according to our ancient language rightly
 pronounced **specht** or **speight**.

Strath or **Statuep**, of his strength of body.

Stone, of some cause concerning it.

Stow, of some dwelling place or *woning flow*.

Stple, of his house neer unto a stile, anciently *stibel*.

Thorne, of some great thorne, or of a thorny place
 where he dwelled.

Twyn, of being a **Twyn** by birth.

Theing or **Tweing**, being as much to say as a *Twe-ing*,
 to wit, *Geminus*, or a **Twyn** by birth, as **Twyn** before
 named.

Thwapter, of cutting or felling down wood.

W.

Wlade, of his dwelling at a Medow.

Wlake, of watchfulness.

Wright, of his living by labour and travail.

Y.

Young of his fewness of years.

Sundry others there are of these names of one syl-
 lable, which would be too tedious to be sought out,
 and here set down, but for a conclusion, and also for
 a general rule, the Reader may please to note, that our
 surnames of Families be they of one or more syllables,
 that have in them either a *k* or a *m*, are all of them of
 the ancient English race, for that neither the *k* or *m*
 are used in the *Latin*, nor in any of the three Lan-
 guages thereon depending; which sometimes causeth
 confusion in the writing of our names originally com-
 ming from the *Touronick*, in the *Latin*, *Italian*, *French*,
 or *Spanish* Languages; whereof one example I will
 here alleadge. Some Gentlemen of our Nation travail-
 ling into *Italy*, and passing thorow *Florence*, there in
 the great Church beholding the monument, and Epi-
 taph of the renowned English Knight, and most famous
 warrior of this time, there named *Johannes Acutus*,
 have

have wondered what *John Sharp* this might be, seeing in *Sir John England* they never heard of any such; his name rightly written, being indeed *Sir John Hawkwood*, but by omitting the *h* in Latin as frivolous, and the *k* and *w* as unusual, he is here from *Hawkwood* turned unto *Acutus*, and from *Acutus* returned in English again unto *Sharp*. Sir John Hawkwood ignorantly named John Sharp.

Thus then (as is said) neither the *k* nor the *w* being in the Latin or in the French, they could not be with the Normans in use, whose language then was French, as also all their own surnames.

And if any should here object against me, that in the list of surnames of such Gentlemen as came in with the Norman Conqueror, some are found to have the *w*, and some the *k*, they may please to see my answer thereunto, where I spake of the surnames of such as came in with the said Conqueror.

Of such Surnames as we may suppose to take their original from the Danes.

IT remaineth as it were by tradition among some of our Country people, that those whose surnames end in *son*, as *Johnson*, *Tamson*, *Nicolfson*, *Davidson*, *Saunderson*, and the like, are descended of Danish race. But this cannot so be, for the Danes not having among them any such names, as *John*, *Thomas*, *Nicholas*, *David*, *Alexander*, or the like, as now with us end in *son*, such surnames could not from them be derived. It may well be, that they had such custom among them as the vulgar people of *Holland* yet use, which is to make the surname of the child of the proper name of the father, by adding *son* unto it, but had such surnames of the Danes remained among us, they would have been more markable, because we should then have heard of *Canutson*, *Ericson*, *Gormofson*, *Hadingson*, *Haraldson*, *Rolfson*, and such like, according as their Danish names then were, but we remember not any such among us. And indeed, as in the sixth Chapter I have already shewed, they had so little time of quiet settling themselves in

England, that they could leave but few of their posterity there.

And of all our names ending in *son*, I cannot allow any to come from the Danes, unless they be such as have the termination *son* composed with some such name as hath among us been long time out of use, as *Swanson*, rightly *Swepnson*, and such like. Our surname of *Bnot*, being so made by abbreviation, some say should more rightly be *Banut*. Likewise *bolme*, which accordeth in signification to our *ham*, and is both a surname, and the termination unto some of our surnames carrieth some appearance to the Danish: and so appeareth more apparently the surname of *Dane*, which yet also remaineth among us.

*Of the surnames coming from the
Normans.*

THE List or Catalogue of the surnames of the Gentlemen that came in with the Conqueror out of *Normandy* is set forth in divers of our Chronicles in the which the surnames of divers families of Norman race yet remaining in *England* are to be seen.

We have moreover some surnames of good families remaining in *England* at this day, which being French, are notwithstanding not found to be in any list of such as came in with the Conqueror; and therefore may well be thought to be remained of such Gentlemen, and others, as came into *England* out of *Henault* with Queen *Isabel* Wife unto King *Edward* the second, which were almost the number of three thousand, whereof it is like divers did here settle themselves. But the surnames of these being also French, they are to be discerned even as the surnames of those that came in with the Conqueror, the most usual terminations of both these sorts of surnames being these here following.

Some

- Some end in *age*.
 As do Henage, Savage, and the like.
- Some in *ard*.
 As Giffard, Pynchard, and the like.
- Some in *champ*.
 As Longchamp, Barchamp, and such like.
- Some in *court*.
 As Dabridgecourt, Harecourt, &c.
- Some in *cy*.
 As Lacy, Darcy, &c.
- Some in *el*.
 As Arundel, Titel, &c.
- Some in *ers*.
 As Coniers, Danvers, &c.
- Some in *eux*.
 As Deuteux, Mollineux, &c.
- Some in *et*.
 As Barret, Mallet, &c.
- Some in *lay*.
 As Cholmelay, Percelay, &c.
- Some in *may*.
 As Courtenay, Fountenay, &c.
- Some in *or*.
 As Talbot, Pigot, &c.
- Some in *vile*.
 As Nevile, Turbeville, &c.

The rest are easily discerned of such as are curious to heed them, especially having some knowledge in the French Tongue. But whereas some of our Norman names are found to end in *ley*, which seemeth to be an English termination, this hath doubtless proceeded of wrong writing; and should rather be *lay*, and so may be said of *ney*, written for *may*, of *foord* for *fort*, and the like, which error they easily have fallen into that understood not the right difference between the English terminations of names, and those of the Normans.

And now as for the surnames in our Norman Catalogue which have in them the letters of *k* and *w*, whereof I spake before, and which the French do never use: these are not to be thought to have been Normans, but of those Gentlemen of Flanders which

Baldwin the Earl of that Country, and father in law unto the Conqueror did send to aid him. Besides these sundry other surnames do appear to have been of the *Netherlands*, and not of *Normandy*, albeit they are without distinction set in the list among the Normans. And I am of opinion that all the Gentlemen whose surnames begin with *siz*, were also such, for that such surnames are altogether unusual and unknown, both in *Normandy* and all *France* besides, and so have been in former times, for in no French Chronicles are such names heard of. But in the *Netherlands* it is often found that very many surnames end in *son*, as *Johnson*, *Williamson*, *Philipsen*, and the like, and such officers among the Normans as registred the names of those that were in that service, could not make other of such surnames, writing them in French then, *siz John*, *siz William*, *siz Philip*, and the like, which if their orthography had been good should have been *siz*, and not *siz*, for *siz* in French is *son*, and not *siz*. If any such were of the Normans indeed, because *Taileur* in his Chronicle of *Normandy* nameth one *Guillame siz Osberne*, it followeth not that *siz-Osberne* was therefore his surname, (the Normans, as I have said before, not having any such) but it should rather seem that one *Osberne* being appointed to go in the voyage sent his son in his stead, and so *William* was registred by the name of the son of *Osberne*, because *Osberne* the father himself went not. And here I think sufficient to be said of this matter: and whereas I said before in speaking of such as may yet remain in *England* of the race of the Danes, that they are not such as according to the vulgar opinion have their surnames ending in *son*, I will here before I end this chapter endeavour to give the curious Reader satisfaction, how, and by what occasion else, it then cometh, that some men do happen to have such surnames, but first I will shew their derivations.

Of the proper name of *Alexander*, cometh the surnames of *Saunders*, and *Saunderson*.

Of *Andrew*, cometh *Andrewes*, and *Anderson*.

Of *Bartholmew*, cometh *Bat*, *Bats*, and *Batson*.

Of *Christopher*, cometh *Kir*, *Kits*, and *Kitson*.

Of *David*, cometh *Davis*, *Davison*, *Daves*, and *Dawson*.

Of Edmund, cometh Edmuns, and Edmunson:

Of Gilbert, cometh Gidson, and Giddons:

Of Henry, cometh Harris, Harrison, and as it seemeth Hawkins.

Of John, cometh Johnson, Jackson, and Jenkinson.

Of Laurence, cometh Larkin, and Lauson.

Of Nicholas, cometh Nicols, Nicolson, and Nicson.

Of Peter, cometh Piets, Pierfon, Peterfon, Perkins, and Perkinson.

Of Richard, cometh Richardson, Dicks, Dicson, Dickins, and Dickinson.

Of Robert, cometh Roberts, Robins, Robinson, Hobkins, otherwise written Hopkjas, and Hopfon.

Of Roger, cometh Hodges, Hodgefon, Hodgeskins, and Hodgeskinfon.

Of Simon, cometh Simmes, Simpson, Simkins, and Simcocks.

Of Thomas, cometh Tomfon, Tamkins, and Tomkinson.

Of William, cometh Williams, Williamson, Wilson, Wilkes, Wilkins, Wilkinson, Wilcocks, and Biffon.

Of Walter, cometh Wats, Watfon, Watkins, and Watkinson, and like it is that hereof also cometh, Atkins, and Atkinson.

To shew now how these being originally proper names, do happen to become surnames. The Reader may please to note, that albeit it was the most ancient custom of the world to call men after the proper names of their parents, and that long before they took their surnames from places, as we may perceive in the Bible it self, were we finde Saul, the son of Cis, David the son of Jesse, which is in effect, Cisson, and Jesseson, as is the like in the surname of the Prophets. Yet this custom being in the most Countries of these parts of the world long since left, where men most commonly have taken for their surnames the names of places (in time past) possessed by the beginners of their families, and sometimes also the names of the offices of honour and credit which in the Commonwealth they have borne. We are to understand, that the ancestors of all such now a dayes in our Country, whose names do end in son, or whose surnames come from proper names, have had other surnames, and by some occasion or other have lost them.

The most ancient manner of surnames.

The greatest and most general cause of this loss and change, cometh, as far as I can conceive thereof, by this means. We are wont ordinarily to call young men rather by their own proper names, then by their surnames, and such chancing to marry, and perhaps from the place where they were born, and within few years after to dye, their children where their fathers hath been usually called by their proper names, are straitwaies accordingly surnamed, and being young, and letting it to run on a while, their fathers surnames (perhaps to themselves utterly unknown) are hardly ever after by them or their posterity ever known, yet happneth it that some being more heedful then others, do sometimes come to knowledge of their ancient surnames, and by joyning an *alias* unto the latter, do of them by such means retain memory.

It hath also sometimes hapned, that divers youths coming out of the Country to serye in the City of London, hath not been able to tell their own surnames; but being demanded how they heard their father called, could onely tell that they had heard them called *John*, or *Thomas*, or *William*, or the like, as their proper names might be, or otherwise after our vulgar use of clipping, *Jac*, *Tom*, or *Wil*, whereupon they came easily to be surnamed *Johnson* or *Jackson*, or otherwise according as they said their fathers were called.

Some surnames coming of proper names do end as it were plurally in *s*, as *Williams*, *Edwards*, *Reynolds*, and such like, but this most commonly proceedeth through abbreviation; the latter letters to make it *son* being omitted, the *s* onely is left in stead of them; as in *Williams* for *Williamson*, and so the others.

Some in like sort grown from proper names do end in *kin* or *ling*, as *Perkin*, *Tomkin*, *Wilkin*, &c. *kin* is anciently in our language our diminutive, signifying as much as *little*; whereby *Perkin* is as much to say, as *little Peter*, *Tomkin*, *little Thomas*, *Wilkin*, *little William*, and so is to be understood of the like.

Touching such as have their surnames of occupations, as *Smith*, *Taylor*, *Turner*, and such others, it is not to be doubted but their Ancestors have first gotten them by using such trades, and the children of such parents being contented to take them upon them, their

their after coming posterity could hardly avoid them, and so in time cometh it rightly to be said,

*From whence came Smith, all he be Knight, or Squire,
But from the Smith that forgeth at the fire.*

And so in effect may be said of the rest, neither can it be disgraceful to any that now live in very worshipful estate and reputation, that their Ancestors in former ages, have been by their honest trades of life, good and necessary members in the Commonwealth, seeing all Gentry hath first taken issue from the commonalty.

It hath of late years grown somewhat useful in England, to give unto children for their proper names, the surnames of their Godfathers; a custome neither commendable, nor any whit well fitting: and sometimes very absurd and ridiculous, as if perhaps the child be christened by the name of *Taylor*, and the own surname of the child be *Smith*, then is the child very wisely named *Taylor Smith*, and coming afterward to be of some trade, as a *Draper* or *Grocer*, or the like, it may also be added to the other occupations, as by calling him *Taylor Smith Draper*, &c. I could give of the like unto this some present examples, but I will omit them, as not willing to offend by noting any person in particular.

Some have their surnames according to the colour of their hair or complexion: as *White*, *Bleake*, *Black*, *Brown*, *Gray*, and *Reddish*, and those in whom these names for such causes began, did thereby lose their former denominations.

Some for their surnames have the names of beasts: and as it should seem for one thing or other, wherein they represented some property of theirs, as *Lion*, *Wolf*, *Bull*, *Buck*, *Mart*, *Hynd*, *Roe*, *Fox*, *Hare*, *Lamb*, and the like. Others of Birds, as *Cock*, *Peacock*, *Swan*, *Crane*, *Hearne*, *Partridge*, *Dove*, *Woodcock*, *Drake*, *Sparrow*, and such like. Others of Fish, as *Salmon*, *Hering*, *Ling*, *Roche*, *Pilcher*, and the like. And albeit that the Ancestors of the bearers of these had in former times other surnames, yet because almost all these, and other like names do belong unto our own ancient English tongue,

I do think him to be of the ancient English, and if not all, yet the most part.

And here by occasion of these names I must note unto the Reader, and that as it were for a general rule, that what family soever hath their first, and chief, core of arms correspondent unto their surname, it is an evident sign, that it had that surname, before it had those arms.

Of the families of the *Camber-Britains*, otherwise called *Welshmen*, or of such as being issued from *Wales*, do no remain in *England*, I shall not need to speak, considering their surnames are easily known, by being commonly according to their own most ancient custom.

With this people it is not to be doubted, but that during the space of about five hundred years that they were subject unto the *Romans*, divers of the *Romans* settled, and mixed themselves among them; whose posterity hath since remained in account, as being of the ancient families of *Wales*, and I do finde very probable reason to enduce me to think that among others, the honorable family of the *Cecils*, being issued from *Wales*, is originally descended from the *Romans*. But not having intended to write of things belonging to the Antiquities of the *Britains*, I refer the Reader to their own commendable travaile in that kinde,

of



*Of our ancient English Titles of Honour
Dignities, and Offices, and what
they signifie.*

*Also the signification of our English names
of Disgrace or Contempt.*

CHAP. X.

Of the name of King.



His chief name of the most High and Sovereign dignity among our Ancestors was generally in the ancient Teutonick of two syllables, and by some change of vowels (as both in this, and other our ancient appellations, is often found) somewhat varying in orthography, as anciently written both *ƿuning* and *ƿning*, the first letter *ƿ* being indifferently sounded, and used instead of *K*.

We Englishmen have abridged it into one syllable, and so made it *King*, and the Danes and Swedians have made it *ƿong*. *ƿun*, though otherwise written *ƿun* being both one, doth signifie stout or valiant: *ƿing*, as also somerimes *ling*, is a particle often added to express the endument of a quality: as for example, *Ethel* is in our ancient language *Noble*, and an *Etheling*, is one that is endued with Nobility. A *ƿongling* one

Glaus
Magnus.
libro 8.

one that is in his youth. A straddling one that is fremd born, a stranger, &c. *Cuning* is almost in signification as one especially *valiant*, and this being the title of the chief of all, expresseth him the most apparent in courage or valour. And certain it is that the Kings of most Nations were in the beginning elected, and chosen by the people to reign over them, in regard of the greatness of their courage, valour, and strength, as being therefore best able to defend, and govern them. And as *Olaus Magnus* writeth, it was an ancient custom in the Septentrional Regions, that such young Noblemen or Gentlemen as gave greatest proof of their singular valour, were by those Country Kings adopted to be their sons: yea, and to succeed in the Crown after them, if their own sons were not thought to have in them such great valour as in those times was expected: and the reason why they adopted such sons as aforesaid, and thereby made them capable of succeeding them in their Kingdoms, was, for that (as they said) they might in their own sons be deceived, when they saw not how they would prove, but in their adopted sons they could not be deceived, because they had seen of them sufficient experience and tryal already.

Queen.

As *Cuning* (as is aforesaid) was the masculine name of chief dignity, so was *Cuningna* in the ancient Teutonick the feminine, howbeit our name of *Queen* is also very ancient, and was used of our Saxon ancestors though somewhat differing in orthography, for they wrote it *Cwen*: and as *King* is an abbreviation of *Cuning* or *Cyning*, so is *Cwen*, now written *Queen*, an abbreviation of *Cuninginne* or *Cuningina*. *Quinde* in the Danish tongue is a woman or a wife, and so was anciently *Quena*.

First.

For *Princeps* in Latin, whereof the French, and we from them have taken our modern name of *Prince*, our Ancestors used in their own language the name of *furist*, which answereth in value unto *Princeps*, being as much to say, as a *first* or *chief*. The Princes electors of the Empire are in the Teutonick or Dutch tongue called *heut-burgen*; *heut* being to say choice, and

and burthen instead of furthen, or as anciently it was furthian.

Dertoga.

This was our ancient appellation for the chief conductor or leader of an Army, for the which we long since have used our borrowed French name of Duke, which the French fetched from *Dux* in Latin. *Dux* is in the ancient Teutonick as much to say as an Army (as elsewhere I have shewed,) *toga* signifieth to draw or train forward. Our yet used English word *tough*, may seem to have had some derivation from *toga*.

The Netherlanders for Duke, do yet use the name of *Dertogh*, and the Germans, or Overlanders do now write it *Dertzog*.

Earl.

Before we borrowed the word *honour*, we used instead thereof our own ancient word *ear*. For noble or gentle, we used *Ethel*. *Ethel* was sometimes in composition abridged to *el*, so as of *Ear-ethel*, it came to be *E-ar-el*, and by abbreviation *Earl*, it is as much to say, as *Honour-noble*, or *noble of honour*.

The Danes writ it *E-arl*, and we write it *Earl*, and now use it in the self-sense that *Comes* is chiefly used in Latin, *Count* in French, and *Grave* now in Dutch.

Lord.

I finde that our Ancestors used for *Lord*, the name of *Laford*, (which as it should seem) for some aspiration in the pronouncing, they writ *Plaford* and *Plasford*. Afterward it grew to be written *Robert*, and by receiving like abridgement as other our ancient appellations have done, it is in one syllable become *Lord*.

To deliver therefore the true Etymology, the Reader shall understand, that albeit we have our name of *bread* from *bread*, as our ancestors were wont to call it, yet used they also, and that most commonly to call *bread* by the name of *blas*, from whence we now onely retain the name of the form or fashion, wherein *bread* is usually made, calling it a loaf, whereas loaf coming of *blas* or *las*, is rightly also *bread* itself, and was not of our Ancestors taken for the form onely, as now we use it.

Now was it usual in long foregoing ages, that
such

such as were endued with great wealth and meane above others, were chiefly renowned (especially in these Northern Regions) for their house-keeping, and good hospitality; that is for being able, and using to feed and sustain many men, and therefore were they particularly honoured with the name and title of *blaford*, which is as much to say, as *An asford of blaf*, that is, *A bread-giver*, intending (as it seemeth) by *bread*, the sustenance of man; that being the substance of our food, the most agreeable to nature, and that which in our daily prayers we especially desire at the hands of God.

And if we duly observe it, we shall finde that our Nobility of *England*, which generally do bear the name of *Lord*, have alwaies, and as it were of a successive custom (rightly according unto that honorable name) maintained, and fed more people, to wit, of their servants, retainers, dependants, tenants, as also the poor, then the Nobility of any Country in the Continent, which surely is a thing very honourable, and laudable: and most well besitting Noblemen, and right noble mindes.

Lady.

The name or title of *Lady*, our honorable appellation generally for all principal women, extendeth so far as that it not onely mounteth up from the wife of the Knight, to the wife of the King, but remaineth to some women whose husbands are no Knights, such as having been Lord Majors, are afterward onely called Masters, as namely, the Aldermen of *York*.

It was anciently written *bleafidian* or *leafodian*, from whence it came to be *leafop*, and lastly *Lady*. I have shewed here last before how *blaf* or *laf* was sometime our name of *bread*, as also the reason why our noble and principal men came to be honoured in the name of *Lafozd*, which now is *Lord*, and even the like in correspondence of reason must appear in this name of *leafodian*, the feminine of *Lafozd*: the first syllable whereof being anciently written *bleaf*, and not *blaf*, must not therefore alienate it from the like nature and sense, for that only seemeth to have been the feminine sound, and we see that of *leafodian*, we have not retained *Leafdy* but *Lady*. Well then both
blaf

blast and blast, we must here understand to signifie one thing, which is bread, than it is as much to say, as serve, and so is *Leafstian* a bread-server. Whereby it appeareth, that as the *Leafstian* did allow food and sustenance, so the *Leafstian* did see it served and disposed to the guests, and our ancient and yet continued custom that our Ladies and Gentlewomen do use to carve and serve their guests at the table, which in other countries is altogether strange and unusual, doth for proof hereof well accord, and correspond with this our ancient and honorable feminine appellation.

Knight.

This title of right worshipful dignity was heretofore of our Ancestors written *Knicht*, and both in the high and low *Germany* by the name of *Knight* (which a little they vary in the orthography) is understood, a servant: and I finde that *Knichting-knith* was in our ancient language, a Disciple, and in the *Netherlands* a *tear-knigh*, is the same that an *Apprentize* is in *French*, that is to say, a learner.

A knight, as we understand it, is in the modern Teutonick or Dutch tongue, *Kitter*, which is indeed all one in English with *Kipper*, and answereth unto the French word *Chevallier*, which may be Englished a *housman*, and so agreeth with *Eques* in Latin.

By all which it may seem strange how our name of knight, being with us in such esteem of worship, should in the Etymology thereof, appear no more then it doth. To resolve which difficulty I can judge no other, having no proof or pregnant reason otherwise to enduce me, but that the name of knight, must have begun to be a name of honour among our ancestors, in such as were admitted for their merits to be knights to the King, that is, to be his own servants or in some sort his officers or retainers, and to ride with him, and therefore it should seem some of them if not all were anciently called knight-ryders, and it may be that of them the street in London called *Knight-ryder street*, did first take that name as being the place where their residence or meeting might be kept, or peradventure some like knighten-gild, or confrery as King *Edgar* established without *Ealdgate* of London, for thirteen knights or souldiers of good desert to him and the realm.

And

And albeit a servant in *Germany*, is (as is aforesaid) called a knight or *knecht*, yet seemeth it not anciently to have been the most common and usual name for a servant; for that such had, and yet have the name of *Diener*, as also other names. A souldier in *Germany* is called a *land-knecht*, which is an argument that the name of knight was wont there to be of more esteem then ordinary for every servant.

Moreover we finde that the name of knight is not now of us onely used to stand for *Eques auratus*, which is ordinarily a knight, but is also borne in regard of bearing authority or office, as we see in our knights of the shires, who yet are not properly knights, as the name of knight is otherwise understood.

Steward, anciently **Stede-ward**.

As in our ancient language *stota*, is our word for place, so is also *stede*, and *stedeward* which for easiness of sound the first *d* being omitted is become *Steward*, is asmuch to say, as *The keeper of the place*, which in the modern Teutonic is called *Stras-bower*, that is, *Steds-holder*, or place-keeper; the same that *Lieutenant* is in French, which corruptly in English we call *Lieftenant*.

It is also the very same that *Prorex* is in Latin, to wit, a Vice-roy; that is he that in the Kings absence supplyeth his place, and beareth his person, as in *England* the Lord High-Steward is wont to do: and more inferiorly it is a deputy or officer under some noble man, &c. Kings and Princes are properly the Stewards of Almighty God in their Kingdoms; in which sense the renowned surname of the Kings most excellent Majesty doth right well besit his royal place and high dignity.

Holdward.

This ancient and honorable name of office, hath received the injury of time, which hath worn it out of use and memory.

The Land *d*, being for easiness of sound omitted in the pronunciation (as in sundry other words the like is seen) it became of *Holdward*, which signifieth the Governor or keeper of a Castle, Fort, or hold of war, to be *Howard*.

Which name of office, albeit we have long since lost,

yet

yet retaineth our Realm to the high honour and illustrious ornament thereof, the great and right noble Family unto whom it is now the surname, and it is like that at the first it so became to be upon the bearing of such a warlike honourable office and charge.

Herald.

About this name of Herald divers have diversly been conceited; some would have it *Hierbaud*, some *Hierbaught*, some *Herauld*, and some *Herold*, and I wot not what.

Some discerning it to come from the Dutch, can tell that *Here* is now therein as much as *Lord*, and that *alt* is *old*, and thereupon they ridiculously must conclude that herald signifieth *Old-lord*.

True it is that Herald is merely a Teutonic or Dutch word, and in that tongue and in no other, the Etymology thereof is onely to be found.

To begin then with the first syllable thereof, which is *here*, though in composition abridged to *her*, it is the true and ancient Teutonic word for an Army, the same, as before I have shewed, that *exercitus* is in Latin, and in that sense it is yet used in Germany. And whereas the Germans do now use *Here* for *Lord*, yet anciently they so used it not; and although the Teutonic be not mixed with other strange languages, yet this word *Here* as they use it for *Lord* or *Master*, hath crept into their language from *Herus* in Latin, after that the Latin tongue became known unto them, and perhaps some half a dozen words more may have done the like.

A Herald in the ancient Teutonic is a most courageous person. A Champion, or especial challenger to a fight or combat. Of the weapon that such sometime most used, called a *healtbarb*, because it was born by a bear, we yet though corruptly retain the name of *Polbarb*, and the Netherlanders make it *bel-lebarb*.

Here-bear by abbreviation *herald*, as also *herald* doth rightly signifie, *The Champion of the Army*. And growing to be a name of office, he that in the Army hath the especial charge to challenge unto battle or combat: in which sense our name of Herald, doth neereft approach unto *Fecialis* in Latin.

Seven Danish Kings besides some of Norway, and Sweden, have had for their proper appellation the name of *Herold* or *Herauld*, which is all one with *U. ralt*. So honorable was it accounted of in old time that so many Kings thereby were called, in regard as it appeareth, that themselves might be honoured and respected as the most couragious in the Army.

Here-ward.

In composition *Herward*, was heretofore the name of office of him that in some sort had some especial charge in the Army. I take it to have been such an office in effect, as is that which is now used of *Sergeant Major*. It is no more a name of office, but therence grown to be a surname.

Heritor.

This at the first was of our Ancestors written *Hera-geat*. A certain payment was wont to be made among the souldiers like unto that which now is called *succors*, afterward it became the name of the office of providing furniture for the Army, and from a man of office it grew (though with some variety from the first orthography) unto the surname of *Heritor*,

Esqrd-knapa, since after the French named *Esquire*.

Of *Esqrd* we yet retain our name of *shield*, in place whereof we sometimes use our borrowed French word *scutcheon*, *Cnapa* is also in the Teutonicke written *Cnabe* or *knabe*, as also *knape*, the *c* and *k*, as I have often said, being indifferently used, but the *b* turned into a single *n*, as divers time it is, hath caused it of *knabe* to be turned to *knabe*, and so according to our now orthography it were *Shield-knabe*. The Reader is to note that *knabe* from whence is derived (as I have shewed) our now used name of *knabe* was never of our Ancestors used as a name of disgrace or contempt, but as the name of some kinde of servant, as *valet* in French, or the like. *Esqrd-knapa* was he that in war did bear the wapen or shield of *Armes*, of his chief or superiour: of which office the Latin name is *Armiger*, and our now used name of *Esquire*, which we borrow from the French, is not rightly the same, neither is *Armiger* taken by the French for *Esquire*: an *Esquire* being among them one that hath some charge

charge in the stable, or that teacheth young gentlemen, or the Pages of Noblemen to ride.

Here by the way I must note unto the Reader that *Joannes de temporibus*, that is to say, *John of the times*, who so was called for the sundry times or ages he lived, was *Obstele* made unto the Emperor *Charles the great*, of whom he also was made Knight. This man being of great temperance, sobriety, and contentment of minde in this condition of life, but above all of a most excellent constitution of nature, residing partly in *Germany* where he was born, and partly in *France*, lived unto the ninth year of the reign of the Emperor *Conrade*, and died at the age of three hundred three score and one year, seeming thereby a very miracle of nature, and one in whom it pleased God to represent unto later ages the long years, and temperate lives of the ancient Patriarchs.

It is said that there hath a man lately lived in the *East-Indies* (of some thought to be yet living) of greater age then this afore named *John of times*, the certainty hereof I cannot affirm. But it is credibly reported that a woman lately lived at *Segovia* in *Spain* of an hundred and threescore years of age; and *Françesque Aluares* saith, that he saw *Albuna Marc* chief Bishop of *Ethiopia*, being of the age of an hundred and fifty years.

Marshall now Marshal.

In the ancient Teutonick *mare* had sometime the signification that horse generally now hath, and so served for the appellation of that whole kinde, to wit, both male and female; and gelding, and so all went in general by the name of *Mare*, as now by the name of *Horse*. *Mare* in our ancient language signifieth a kinde of servant, as the name of *Scalco* (though a Teutonick denomination) in *Italy* yet doth.

Marshall, from which our now name of *Marshal* cometh; was with our Ancestors (as also with the other Germans) *Curator equorum*, that is, he that had the charge of horses. The French who (as we in England) very honorably esteem of this name of office, do give unto some noble men that bear it, the title of *Grand Marechal de France*. And yet notwithstanding they do no otherwise terme the Smith that cureth

and shueth horses, then by the name of *Mareschal*. Whereby we may perceive how names grown to high dignity, have sometimes taken their original from inferior vocations.

Mayor.

This honourable name of office in the chief and most famous City of our Realm, is divers waies written, some write it *Major*, some *Mayor*, and some *Maire*. And because *Major* in Latin signifieth greater or bigger, some not looking any further will needs from thence make it *Major*, but seeing the names of *Sheriff* and *Alderman* cannot be drawn from the Latin, why should it be thought that *Mayor* cometh from *Major*? Certain it is, that as the other names of offices are not derived from the Latin, no more is this, but the name originally cometh from the Teutonick, as do the afore noted others. It is in the *Netherlands* well known, where not onely the chief Magistrate of *Louvaine* (the ancientest great Town of *Brabant*) is called the *Mayor*, but almost every Country Town hath an officer so called. As in like manner divers of our Country Towns in *England* as well as our Cities have.

So is it likewise a name of office in the Country Towns of *France*, their now written *Maire*, and coming first to be known among them by the German *Francks*, the Ancestors of Frenchmen. For the Etymology thereof we are to note, that as in our own English, to *may* signifieth to have might or power, so a *Mayor* is as much to say, as *A have of might, one that hath, and may use Authority*.

Gereta, by abbreviation become *Gerete* or *Grave*, as also *Ket*,

This was an ancient name of office of ample signification, but most properly it signifieth *A disposer or director*. It was with our ancestors an office or charge under the Prince or some principal person. The chief Magistrates of *London* next unto the Lord *Mayor*, are called *Sheriffes*, being anciently and rightly *Sherre-tes*. So in like sort is the chief officer chosen for a Shire or Countie called the *Sherre-tes*, to wit, the *Ket* of the *Shire*. It extendeth also to other charges, as to a *Wald-gerete*, otherwise *Wald-grave*, who had the rule or overseeing of the *Wald* or Forrest.

To

To Wood-reebe, which in effect is the like, To Beth-reebe, now called Church-warden. To Sheep-reebe, he that overseeth the shepherds, &c. And as we had this ancient name of office out of Germany, so with the Germans hath it until this present remained, for as they were wont to have among them the name of *Boitgrebe* as we had, so have they yet the name of Landgrave, Margrave, Burgrave, and such like. Landgrave being understood for the Landruler, Margrave for Markgrave, that is, the ruler of a marked or limited jurisdiction; Burgrave, for the ruler of the Burg or Town.

And this name of *Grebe* first being, and signifying a name of office, hath in continuance of time grown both among the higher and lower Germans to a name of dignity, insomuch, that for *Comes* in Latin, which is *Earl* in English, they do now use the name of *Grebe*.

Burgh-garb.

This name of office being long since worn out of memory, seemeth to have been born by such as had the keeping or charge of some kinde of Burg, which according to our own pronounciation we call a Burrow.

Caldozman.

Caldoz, so written in our ancient language, is properly an elder or senior, yet an *Calderman*, which we now call an *Alderman* was such in effect among our Ancestors as was *Tribunus Plebis* with the Romans; that is, one that had chief jurisdiction among the commons, as being a maintainer of their liberties, and benefits.

Cunstable.

I do finde this name of office anciently to have been *Cuningstable*, and I have shewed before that *Cuning* and *Cpning* being both one, our own name of *Bing* is thereof derived, and *Cunstable* might accordingly more rightly be *Bingstable*.

The Etymology thereof is *Columen Regis*. The support or stay of the King, to wit, one that he especially depends upon in the managing of his own weighty affairs. And albeit it be now in England a name of office of ordinary and vulgar use, yet is it a name very honorable,

honorable, and sometimes borne by most principal Noblemen, by the name of High Constable of the Realm.

Wardian now Warden.

I finde it ordinary that aswel such names of offices as proper names of men anciently and meerly Teutonick, as do begin with double *w*, when they have hapned to come among the French, Italians, or other, whose language dependeth on the Latin, they have of the double *w* made a single *w*, because their Alphabet hath no acquaintance with the *w* at all, but then to mend the matter which they half impaired, they use before the *w* to put a *g*, and so of *warden* or *wardian*, do make *Guardian*, and of *ward* *Guard*. So in like manner for our English name of *war*, the French have made *Guerre*, and hence it riseth that we call him that waiteth at the Tower, one of the ward, or a *warder*, and he that in like livery waiteth at the Court, one of the *Guard* or *Gard*. *Ward* and *Guard* then is all one, and a *Wardian*, or *Warden*, or *Guardian*, the same that *Custos* or *propositus* is in Latin, to wit, a keeper or attender to the safety or conservation of that which he hath in charge.

Baply.

A *Baply* signifieth in our ancient language, a *Tutor*, *Protector*, or *Defender*. A *Baplypropt* was so called in respect of the *Baply* thereof who had the office, and charge to look unto the safety of such as were under his oversight. We yet retain hereof our phrase of putting in *baply*, to be freed or protected (for the time) from prison.

Bedborow.

The Etymology hereof is apparent, and it should seem by the name, that when it was first in use, it was of some more importance then now it is: as that the bearer thereof was rather the head of the *Bury* or *Borow*, then a substitute under another.

Of certain names of office pertaining to Forrests, or Chases, afterward grown to be the surnames of Families, &c.

foster.

This should rightly be *forrester*, it being derived from the office of him that under the Prince or some Nobleman

Nobleman had chief charge of the *Forrest* or *Chase*. We also use the name of *foster* for *foster-father*, but not rightly, for anciently it is *foodster-father*, or as we now might write it, *foodster-father*, seeing it cometh of providing food, and nourriture for such children as are under his, and his wives charge to bring up, yet some to avoid confusion which they perceive by this mistaking to grow, do write the former of these *foster*, intending thereby *foresster*, and the later *foster* instead of *foodster*.

Warriner.

This from the name of office of him that had the charge or oversight of a *Warren*, is grown to a surname, wherein by abbreviation it is become *Warriner*.

Waltier.

This in effect is as much to say, as *forester*, *forest*, and *walt*, sometimes also written *wald*, being all one, and joyned in one in our name of *Walt-ham-forest*. The *Hircinian forest* in Germany bareth at this day among the Germans the name of *Swartz-walt*, that is, *The black forest*. For *walt* with the Germans, the Netherlands write and pronounce *wout*, and of their *wout* cometh also our name of *wood*, so as *forest*, *walt* or *wald*, as also *wogald* (for so in *Kent* it is called) and *wout*, and *wood* is all one, And *waltier* being the name of the officer or commander therein, is with us become a proper name, as also in the *Netherlands*, where after *wout* they writ it *wouter*.

Of the name of Gentleman.

Our modern name of *Gentleman* is not rightly either English or French, but composed and made up of two distinct languages. For as elsewhere I have shewed, our ancient word *de*, signifieth noble or gentle, and were it *Christian*, it were a meer Teutonick word, and anciently our own: and if on the other side it were *Gentlehomme*, then were it French; but now we take *Gentle* from the French, (though a little altered) and add unto it *man*, which we have of our own; and so composing them together, make it *Gentleman*. This manner of speech-mixing hath hapned upon the Norman conquest and in some other words now in our language is to be found very absurd and ridiculous, but for brevity, and as being here impertinent, I will pass them over.

And for as much as gentry hath first risen out of yeomandry, it will not here be impertinent briefly to shew the maner of some mens rising in the time of our Saxon Ancestors which was thus.

The means
of rising to
gentry of
some of
our Ance-
stors.

If it so happened that a *Yeoman* (otherwise one of the Yeomandry) did thrive so well through his honest travail, that he attained unto five hides of his own land, and was able to keep a good house, allowing some stipend for the maintenance of divine service in either Church or Chappel, obtained some office or imployment about the Kings house, or in some sort to do him service; he was thenceforth reputed worthy of the name and title of *Thegn* or *Thain*, which was then accounted as a free servant or as a kinde of retainer, or as it may seem a *Servant Gentleman*, that is, a servant not bound or subject unto any servile office or labour.

And if he came so well forward in means and credit, that the King imployed him, either on his errand, or to ride in his train, and that himself was able to maintain others under him, he was worthy to be reputed a *Baron*. And continuing to augment his credit and means, he might afterward come to be an *Earl*, with the title (as they then spake) of an *Earl* right worthy, which after of our now used stile may be a right honorable *Earl*. An example of rising from so mean or meaner estate may appear in *Earl Godwin*, who being at the first but the son of a Cowherd, came to be (as I take it) the greatest Subject that ever England had, for he was *Earl of Kent, Sussex, Hampshire, Dorsetshire, Devonshire, and Cornwall*, father in law unto King *Edward the Confessor*, by the marriage of *Editha* his daughter, and father unto King *Harold* that next succeeded the said King *Edward*.

If a Merchant so thrived that he was able by his own means thrice to cross the Seas, he was thence forward reputed a right worthy *Thain*, and capable of higher advancement. In like manner if a scholer so profited in learning that he took degrees in schools and carried himself vertuously, he could not want the worship due unto his condition.

Gemen now Gemen.

Gemen is now in the modern Teutonick written Gemeen, and it is as much to say as Common, and as in sundry other ancient words, so in this, the letter g being altered into p, it is of Gemen become among us to be Pemen, and varying yet farther in orthography it is written Peomen. And seeing that Gemen is all one with Common, a Peoman is rightly understood a Commoner.

Such were also called *Geozles*, the C being sounded as K, and sometimes also called *Boozles*.

The name of *Churle*, which comes of *Geozle*, as now we use it, is rather in reproachful sense then otherwise.

The name of *Bour* or *Bouz*, which both in Germany and the Netherlands is now generally used for the appellation of Peasants or Countrymen, we seem not to use, and yet in composition the word doth still remain in our daily speech, albeit we need it not, as when we say neighbour, it is no other thing then the bour, dwelling neer unto us, for that this name of neighbour began at the first among our Ancestors when they dwelt in the Country, before they had builded Towns or Cities to inhabit in, and coming afterward to dwell in Towns, our name of neighbour having been first used to the Country, came to be of use in Towns and Cities, notwithstanding the people were not then bours but Citizens.

In the Teutonick it is also written *botwet*, and to botw signifieth to build, work, or frame the ground to ones proper use and commodity. And in our vulgar English we call a manner of a house bourishly built without carpentry, and with unhewn timber, as most commonly with boughs of trees, A green botwet.

Exroom.

This being the name of a servant that serveth in some inferior place, I finde to have been in times past a name for youths who albeit they served, yet were they inferior unto men servants, and were some times used to be sent on foot of errands, serving in such manner as Lackies now do.

The

The name of bridegroom (as elsewhere is noted) was given to the new married man, in regard that on the marriage day he waiteth at the table, and serveth the bride, and so is the groom of the bride for that time.

*The Etymology of our English names
of Contempt.*

HAVING before shewed the Etymologies of our names of Dignities, Offices, and Qualities, I hold it not unnecessary, for the further satisfaction of the curious Reader, to shew in like manner the true signification of our common names of contempt, such I mean, as whereof the true Etymology is worn out of remembrance, and scarce ordinarily known: Divers of them being properly the name of some vile things, and in contempt and disgrace full often, and with great breach of charity injuriously applyed unto men and women.

Baud.

This name of Baud, now given in our language to such as are the makers or furtherers of dishonest matches, was not at the first of any ill signification, and therefore it is the less marvel, that it is the surname of a worshipful Family in *England*, and of a Marquess in *Germany*, and albeit the Germans leave the *u*, and write it with *a*, yet sound they the *a* as we do *au*, and so to write it as they sound it, it is no other then Baud, the true meaning whereof both with them, and in our modern *English* is bathe, and anciently was bade, where the Reader is to note (as elsewhere I have shewed) that *d* was of our Ancestors used in composition as *th*. It is also written in our old Teutonick Badstobe, from whence we derive bath-stew or Bathing-stewes, wherehence we may perceive that we have taken the names both of Baud and stewing, and we do also yet use the word stewing when we dress divers things with hot liquor or water.

Now did many of these baud-stewes, or as we
since

since have turned the name *hot-houses*, come in length of time to be places of such dishonesty, that they grew in to great contempt, the name of *stirres* becoming thereby to be understood for a *brothel-house*, and the *baud-holder* or *bath-holder* to be accounted as the factor for incontinent people, and by vulgar corruption and abbreviation of speech (*holder* being omitted) the keeper of such a house came to be called the *baud*.

And whereas before I said that a worshipful Family in *England* was surnamed *Baud*, which as I have shewed, is all one with *Bath*: it may be that it took this name of some office belonging to the *Bath*, at the time of the Coronation of some King, whenas the Knights of the *Bath* are wont to be made, &c.

Crane.

This properly is the appellation of an old Ewe, and applyed in anger upon an old or elderly woman.

Dzabbe.

In the old Teutonic language, the lees, filch, or dregs remaining in the botome of vessels, which in Latin beareth the name of *fax*, is called *Dzabbe*; and in regard of the loathsomeness or filthiness thereof, it became metaphorically to be applyed unto some foul or filthy woman.

Firen.

This is the name of a *she-Fox*, otherwise, and more anciently *forin*. It is in reproach applyed to a woman whose nature, and condition is thereby compared to the *she-Fox*.

Dooz.

I finde this anciently written *Dute*, and I finde but to be also used and written for the word *byze*, and because that such incontinent women do commonly let their bodies to hire, this name was therefore aptly applyed unto them.

It is in the *Netherlands* written *Doer*, but pronounced *Dooz*, as we pronounce it, though in our later English orthography (I know not with what reason) some write it *whoze*.

Bnabe.

Anabe.

Anabe cometh of our ancient word *anapa*, other-wise in the lower modern Teutonick written *anaep*, and in the higher *Anabe*, it signifieth a *boy*, also an inferior servant, and sometimes a *beadle*, and being the usual appellation of *boyes*, *lackeys*, or such like of small account, it is grown thereby to become a name of contempt, and also (through a strayned sense) to signifie a dishonest man.

Aloel.

A *Aloel* is one that hath lost, neglected, or cast off his own good, and welfare, and so is become lewde, and careless of credit and honesty.

Lourdaigne.

Because the Danes when they sometimes domineered over the Englishmen, would be honored with the name of *Laford*, which is now *Lord*, the people in scorn did call them *Lour danes* instead of *Lord*, or rather *Laford danc*; *Lour* being as much to say in our ancient language, as *Ignavus* in Latin, to wit, *Lither*, cowardly, or *sluggish*.

Quean.

We often hear this reproachful name of *Quean*, given to a woman, and what it is, I suppose few do know, but not being any way the appellation properly of a woman, it must then be some contemptible thing, and so do I finde it to be, to wit, *A barren old Cow*, and no other thing, and yet it is now grown to be in our language understood, and meant for a dishonest woman of her body, or one that is spiteful of her tongue.

Mascal.

As before I have shewed how the ill names of beasts in their most contemptible state, are in contempt applyed unto woman, so is *Mascal*, being the name of an illfavoured, lean, and worthless Deer, commonly applyed unto such men as are held of no credit or worth.

Hibald.

This was at the first *Habod*, as yet in the Netherlands it is used, wherehence both we and the French having taken the name, have somewhat varied it both in orthography, and sense. It was the proper name of
Habod

Abob, a heathen King of *Friesland*, who being instructed in the faith of Christ by the godly Bishop *Wiffran*, faithfully promised to be baptized, and appointed the time, and place; where being come and standing in the water, he asked of the Bishop, where all his forefathers were that in former ages were deceased, The Bishop answered, that dying without the knowledge of the true God, &c. they were in hell. Then quoth **Abob**, I hold it better and more praise-worthy to go with the greater number to hell, then with your few Christians to heaven; and therewithal he went out of the water unchristened, and returned both to his wonted idolatry, and to his evil life, notwithstanding the good admonitions of the Bishop and an evident miracle, (which through the power of God) the said Bishop wrought even in his own presence. He was afterward surprized with a sudden and unprovided death, about the year of our Lord 720. and his very name became so odious through his wickedness, that it grew to be a title of reproach and shame, and hath so continued ever since.

Bold.

The word **Bold** cometh of our ancient verb *bespildig*, and properly signifieth to blame or accuse, in uncomely speech or spiteful terms, &c.

Brew.

This cometh of *Schrewing*, which signifieth to make clamors, exclamations, or loud unquiet noises.

Thief.

It was anciently written *Thieof*, and so appeareth to have been of two syllables, this was wont to be taken for thrift, so as *thie-of*, is he that taketh of or from a man his *thie*, that is his thrift or means whereby he thriveth, his goods or commodities.

There are of latter ages grown into our language divers names of Honour, Authority, and Office, the which for that they are derived from other languages, such as unto ours are altogether strange, and extravagant, and therefore no way properly belonging to our ancient speech, I shall not need to meddle with their Etymologies.

In like sort are there sundry names of contempt, and reproach, that of latter times have either been by
our

our selves devised, and brought in use among us, or
 else borrowed from such before insinuated languages as
 have no dependance on ours, and these also being from
 my purpose, that onely intended to write the signi-
 fications of such as anciently appertain unto our
 own English tongue, I will in like manner here
 omit them.

And now desiring the benevolent Reader courte-
 ously to accept of these my pains and endeavours, and
 at his discretion to pardon such few faults, as in the
 Printing may happen to have escaped; I here take my
 leave. *Val. Salusme.*

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The principal things of note in the Erymologies in the eighth and ninth Chapter are easily found without the noting them down in this Index, because these Erymologies do follow Alphabetically.

Those in the last Chapter are also easily to be found, and therefore it is needless here to give direction to finde them.

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